173 M.—Hamagí ahl i tarab az 'aláyá,i shahryár bahrah,i ghiná, i wáfir yáftah and chandánkih hech mughanní namándah kih az ráhi rámishgarí ghaní nashudah báshad illá fulán kih báwujúd i mahárat dar siná 'at i músiqi wa hirfat i khunyágarí dar funún i fazl wa ádab yad i túlá dárad chunánchih *az nisbat i ghiná istighná dárad.*

173 T.—Posh azín fazílat i khwesh darín peshah az má nihán dásht wa izhár i án dar waqte namúd kih az ín hirfat basabab i inqizá i 'ahd i iqtizá, i án beniyázem. Inlahá y'ani dar ín waqt khudrá bar má 'arz namúd kih 'ahd i shabáb guzashtah wa jawání áb wa táb i khud guzáshtah wa manish i insání az khwáhish i khwesh gashtah hangám i guzashtan az hawá wa guzáshtan i ghinást chih tá nam i nadáwat dar júibár i jawání wa áb i taráwat bá gulzár i zindagání báshad bah madad i tardastiyi ahl i surod wa rod az khoshk rod i rámish-garán áb i rawán bar tuwán dásht wa bah norá i shiguftah-rúiyi gulbáng i mughanniyán az chob i khushk i'úd i mutrib gul-i tar tuwán chíd áre mádám kih aghsán i naunihál i shabáb sarsabz wa sháláb báshad sh'ulah, i áwáz i bulbul rá táb wa tarkhandah, i gul rá áb báshad wa ángáh kih khalal i za'f wa wahn bah asás i quwá wa hawás ráh yábad anín i tanbúr (*pron: tambúr*) tanin i zanbúr (pron: zambúr) numáyad wa naghmah, i zír i hazár bá nálah, i zár har do yaksán ba gósh áyad wa alhaq dain i haqq i maqám adá namúdah hakímo kih farmúdah-rubá'í.

Chún pír shudí kár i jawán natwán kard.

Piríst nakáfirí nihán natwán kard.

Dar zulmat i shab har unchih kardí kardi.

Dar raushaniyi roz hamán natwán kard.

173 Q.—All the singers and dancers, by the bounties of the king, have received a great share of wealth so that no singer has remained who by his playing and singing has not become rich, except a certain one, who, in spite of his skill in the arts of Music and dancing has as great proficiency in accomplishments and good manners as he is innocent of the least trace of wealth, (*i. e.*, is as rich in accomplishments as he is poor in *money.*)

173 A.—Prior to this he concealed from me his proficiency in this art and has disclosed it at a time when I do not need such skill, seeing that its proper season has passed away. End: that is, he has presented himself before me at a time when my young days were over and youth had lost its sparkle and brilliancy and the natural disposition had turned away from its desire.

It is time to cease from passion and to eschew music for as long as the moisture remains in the canal of youth and the water of freshness in the garden of Life, by the aid of the dexterous fingers of the lutists and violists, one can get flowing water from the dry *canal of the minstrels, and by the aid of the blooming* of the sweet sounds of the singers, out of the dry *wood of the harp of the minstrel,* one can pluck a fresh rose.

True, that so long as the branches of the young plant of youth are green and fresh, the flame of the *voice of the nightingale has heat and the smile of* the rose has beauty; but when weakness and debility find their hurtful way into the foundation of the senses and powers, the roll of the drum only sounds as the *buzzing of bees*, and the low thrill of the nightingale and the groans of a sick man sound alike to the ear; and truly that wise man who wrote this quatrain has justly paid the debt due to this subject.

QUATRAIN.

When thou becomest old, do not do the work of a youth,

Old age is not a crime, do not conceal it,

In the darkness (1) of night what thou hast done that hast thou done,

In the white light (2) of day that very thing thou shouldst not do.

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[1] [2] The dark locks of youth are contrasted with the white *hairs of old age.*

۱۴۳
مرفوع همگی اهل طرب از عطایای شهریاری بهرهٔ غنا وافر یافته اند چنانکه هیچ مغنی نمانده که از زر
رامشگری غنی نشده باشد الا فلان که با وجود مهارت در صناعت موسیقی و حرفت خنیاگری
فنون فضل و ادب ید طولی دارد چنانچه از نسبت غنا استغنا دارد۔

۱۴۴
توقیع پیش ازین فضیلت خویش درین پیشه از ما نهان داشت و اظهار آن در وقتی نمود که ازین
حرفت بسبب انقضای عهد اقتضای آن بی نیازیم یعنی درین وقت خود را بر ما عرض نمود که عهد
شباب گذشته و جوانی آب و تاب خود گذاشته و نفس انسانی از خواهش خویش گشته
هنگام گذشتن از هوا و گذاشتن غناست چه تا نم نداوت در جویبار جوانی و آب طراوت
با گلزار زندگانی باشد به دستی اهل سرود در رود از خشک رود رامشگران آب روان پرتو انداشت
و به نیروی شگفته رویی گلبانگ مغنیان از چوب خشک عود مطرب گل تر توان چید آری مادام
که اغصان نونهال شباب سرسبز و شاداب باشد شعلهٔ آواز بلبل را تاب و تر خندهٔ گل را آب باشد و
آنگاه که خلل ضعف و وهن با ساس قوی و حواس راه یابد انین طنبور طنین زنبور نماید و نغمهٔ زیر
هزار با نالهٔ زار هر دو یکسان بگوش آید و الحق درین حق مقام ادا نموده حکیمی که فرموده رباعی چون
پیر شدی کار جوان نتوان کرد ٭ پیریست نه کافری نهان نتوان کرد ٭ در ظلمت شب هر آنچه کردی
کردی ٭ در روشنی روز همان نتوان کرد ٭

170 M.—Bachih sabab farmúdah and kih fulán mard i hindí-nasab dar khátir i má ráhi khutúr wa dar dil i má já, i qabúl dárad.

170 Q.—Why have you said, "a certain man of the Hindu race has found way to my heart and I regard him kindly?"

170 T.—Az án rá kih dar 'álam i royá, i sádiqah unchih auliyá bínand az nikoiyi hál wa istiqbál bará i má dídah wa ín m'aní dalálat i tamám bar safá,i wilá wa widád wa sidq i 'aqídat wa i'tiqád i o dárad.

170 A.—Because in the world of true dreams he has seen all the prosperity that my friends have seen in respect to me here and hereafter, and this is a full proof of the purity of his love and affection and of his true trust and confidence in me.

171 M.—Bachih mújib farmúdahand kih wájib ast kih fulán ná-sa'ádatmand rá qáti' i paiwand i wafá khwánand.

171 Why have you said that people should call a certain unlucky one the "cutter of the bond of friendship"?

171 T.—Ba jihat i ánkih fushat i sáhat i hirs wa tama' wa bisyáriyi kamiyat i áz wa sharah,i o ba harunchih az muhít i dá,irah,i imkán berún báshad ihátah dárad har chand mazarrat i án bah barádar wa farzand wa khwesh wa paiwand i o birasad.

171 A.—Because the broad plain of his greed and avarice and the vast extent of his covetousness and desire have encompassed everything, even beyond the circumference of the circle of the possible, although the harm thereof may extend to his own brethren and chidren and connections.

172 M.—Az sabab i unchih dar taiyi kalám bar zabán i malik raftah kih fulán máyah, i áfat balkih máddah, i makhálat i fitnah ast su,ál mírawad.

172 Q.—It is asked why in conversation it fell from the Prince's lips that a certain one was a root of calamity, nay, was to be feared as a firebrand of sedition.

172 T.—Ba mújib i ánkih az má poshidah bafaráham áwardan i amwál wa asbáb mípardázad wa asrár i poshídaniyi daulat rá bá wujúd i amr i nihuftaní ashkárá mísázad.

172 A.—For this reason, *viz.*, because hiding it from me he occupies himself in collecting wealth and materials, and divulges the hidden secrets of the State despite the order that they are to be concealed.

مرفوع[۱۴۰] بجهت سبب فرموده اند که فلان مرد هندی نسب در خاطر ما براه خطور رود و در دل ما جای
قبول دارد۔

توقیع[۱۴۰] از آن رو که در عالم رویا رصادقه آنچه اولیا بینند از نیکوئی حال و استقبال برای ما دیده
و این سخن دلالت تمام بر صفا و ولا و وداد و صدق عقیدت و اعتقاد او دارد

مرفوع[۱۴۱] بجهت موجب فرموده اند که واجب ست که فلان ناسعادتمند را قاطع پیوند وفا خوانند۔

توقیع[۱۴۱] بجهت آنکه فسحت ساحت حرص و طمع و بسیاری کیت از وسعت او بهر انچه از محیط
دائره امکان بیرون باشد احاطه دارد هر چند مضرت آن به برادر و فرزند خویش و پیوند او برسد۔

مرفوع[۱۴۲] از سبب انچه ورطی کلام بر زبان ملک رفته که فلان مایه آفت بلکه مادهٔ مخافت
فتنه است سوال میرود۔

توقیع[۱۴۲] بموجب آنکه از ما پوشیده و بفراهم آوردن اموال و اسباب می پردازد و اسرار
پوشیدنی دولت را با وجود امر نهفتنی آشکارا میسازد۔

167 M.—B'a,is i ta'aiyun i ahl i Khurásán wa ashbáhi eshán az aháliyi kishwar i ḳháwar wa Taḳhún wa hawáliyi án bah daf'i ftnah,i ahl i Rúm wa sadd i aḳhnah,i án hudúd chih ḳhwáhad búd.

167 Q.—What is the cause of your appointing the people of Khurásán and their like, out of all the peoples of the countries of Kháwar and Takhun and surrounding regions, to repress the incursions of the people of Rum and to stop the gaps in those quarters.

167 T.—'Illat i in taḳhsis án ast kih 'adáwat i ahl i iqlím i Rúm hamáná dar ḳhamír i fitrat i murdum i Khurásán wa Sarisht wa nihád i ahl i atráf wa aknáf i an marzbúm taḳhmír yáftah.

167 A.—The cause of this selection is this that hatred of the inhabitants of the countries of Rum, of a surety, is kneaded into the very dough of the nature of the men of Khurasan and into the constitution and temperament of the people of those regions and their dependencies.

168 M.—Az chih rú amr i wálá bah sudúr paiwastah kih har án kih dar mahfil i huzúr sa'ádat i bár daryábad báyad kih ḳhweshtan rá hasbul-maqdúr bah libás i fáḳhirah wa zewar i giránmáyah biyáráyad wa ḳhud rá dar nazar i má mahmá-amkan bah haiyat i mustahsan dar áwardah ba zíyi níko wa wajhi ahsan jalwah,i numáyán numáyad.

168 Q.—Why has your high order issued that whoever shall receive the honour of being admitted into your levée must, to the best of his ability, adorn himself with splendid attire and costly jewels, and should appear before your eyes, as far as possible, with every advantage of exterior with fine clothing and an agreeable face and should make a conspicuous show.

168 T.—Ba,in wajh wájih kih mabádá suwar i hamginán ba waz'i nápasandídah az ráhi dídah dar ámadah dar manzar i haft tabqah,i ba laqah já i gírad chih paidást kih har unchih dar mir,át i mutaḳhaiyalah bah hai,at i munkar 'aks afganad bar,á,inah der samt i zawál pizírad.

168 A.—For this good reason that perchance the appearance of all in an unsatisfactory way having presented themselves to our sight should fix themselves in our eye (lit.:— in the house of the seven folds of the black of the eye), since it is clear that whatsoever pictures itself on the mirror of the brain with a bad appearance certainly for a long time is not effaced therefrom.

169 M.—Bachih dalíl farmúdah and kih súdmand-tarín i amre (kih 'illat i nafáz i umúr i a'mál wa ashghál báshad) tanfíz i án amr ast dar 'ain i waqt wa hal i án be tatarruq i ḳhalal i táḳhír dar ḳhilál i ahwál.

169 Q.—Why have you said that it is most advantageous when an order is issued (which itself is the cause of the issue of orders regarding matters and affairs) to execute that order in exactly the proper time and way without allowing the injurious thwarting of delay to occur in the midst of affairs.

169 T.—Ba dalíl i tajwíd i arbáb i albáb darín báb kih az tajwíz i taswíf wa imahál mazarratha i kullí bah imzá i kull i umúr i jumhúr i mardum rasídah wa ta'tíl wa ihmál (kih 'illat i támmah,i pas-uftádan i 'ámmah,i a'mal ast) dar aksar i ahwál base áfat bah peshraft i kárhá rasánidah wa bar jumlah qat'i nazar az taraván i áfát mahz i guzashtan i kárhá az auqát i án az dast i durust uftádan i tírhá i rást-raw i be-ḳhatást badán sa i nishánhá i ánhá.

169 A.—Because the opinion of wise men in this matter is this, that by choosing procrastination and delay, complete harm occurs in effecting the affairs of men and breaking off and procrastination (which are a great cause of all work falling into arrears) in many cases produce many obstacles in the progress of affairs and, in short, setting aside the occurrence of harm, merely for business to be done out of its right time is just like arrows falling rightly, well aimed, and without fault, but on the further side of the proper mark.

مرفوع[164] باعثِ تعین اهلِ خراسان واشباهِ ایشان از اهالیِ کشورِ خاور وتخوم وحوالیِ آن بدفعِ فتنهٔ اهلِ روم وسدِّ رخنهٔ آن حدود چه خواهد بود۔

توقیع[165] علّتِ این تخصیص آنست که عداوتِ اهلِ اقلیمِ روم همانا در خمیرِ فطرتِ مردمِ خراسان در سرشت ونهادِ اهلِ اطراف واکنافِ آن مرز وبوم تخمیر یافته۔

مرفوع[166] از چه رو امرِ والا بصدور پیوسته که هرانکه در محفلِ حضورِ سعادت بار دریابد باید که خویشتن حسب المقدور بلباسِ فاخره وزیورِ گرانمایه بیاراید وخود را در نظرِ ما حتّی الامکان بهیئتِ مستحسن درآورده بزیّ نیکو ووجه احسن جلوه نمایان نماید۔

توقیع[167] بدینه جهر وجیه که مبادا صورِ همگنان بوضعِ ناپسندیده از راهِ دیده درآمده در منظرِ هفت طبقهٔ حدقه جاگیر چه پیداست که هرانچه در مرأتِ متخیله بهیئتِ منکر عکس افگند هرآئنه در سمتِ زوال پذیرد۔

مرفوع[168] بچه دلیل فرموده اند که سودمندترینِ امری که علّتِ نفاذِ امور واعمال واشغال باشد تنفیذِ آن امر در عینِ وقت وحالِ آن بے تطرّقِ خللِ تاخیر در خلالِ احوال۔

توقیع[169] بدلیلِ تجویزِ اربابِ البّاب درین باب که از تجویزِ تسویف واهمال مضرّتهایِ کلّی بامضاءِ کلِّ امورِ جمهورِ مردم رسیده وتعطیل واهمال که علتِ تامّهٔ پس افتادنِ عامّهٔ اعمال ست در اکثر احوال بسی آفت به پیش رفتِ کارها رسانیده وبه جمله قطعِ نظر از طریانِ آفاتِ محض گذشتنِ کارها از اوقاتِ آن از دست رفتن افتادنِ تیرهای راست رو بخطاست بدافسوی نشانهای آنها۔

165 M.—'Awám wa khawás i dargáh dar báb i kasrat i wurúd i khisrawí bar mashrab i 'azb i bar-*bat wa 'úd tawaqquf dárand* wa fart i ihtimám wa i'tina,i malik rá bah iqtiná i tarab wa ghiná i 'úd wa surúd 'illat i khalal dar biná i pásbániyi mulk wa milal midánand.

165 Q.—All and singular (lit all, and the special ones or favourites.) of your courtiers—hesitate to approve your extreme pre-occupation in the drinking in of the sweet strains of the lute *and viol—and consider* that the great pains and attention which you devote to the acquisition of the pleasure and amusement of the harp and Sarod is a cause of harm being likely to occur in the foundation of the protection of the kingdom and the faith.

165 T.—Hargáh 'umúm i súr wa surúr i geti bah barakát i wujúd wa mayámin i 'adl wa júd i má bá-shad *pas dar ín súrat bah ashadd i marátib i wujúb* wa luzúm lázim máyad kih bahar ma'ni dar in do amr pun khatar bahrah,i bihtar wa beshtar márá báshad. Intahá wa taujíhi ín tauqí' kih ba muqtazá i tab' ash-*bah ast az hukm i khiradwa hamáná* sudúr i án dar 'unfuwán i shabáb ittifáq uftád chunánchih mazmún i khátimah,i i tauqí'át bar án dalálat dárad bar ín wajh tuwán namúd kih chún 'álam bah yumn i wujúd wa *barakat i ihsán wa júd i má ábádán wa ra'áyá wa* baráyá khushwaqt wa shádán báshand wa márá dar m'aní az shaghl i tadbír wa hamginán rá (az 'adam i parágandagiyi khátir) farúgh i kullí hásil báshad wa ín hálat hamagí *rá ba sulúk i taríq i khushwaqti* wa khush-hálí dalálat kunad agar bahrah,i tám az súr wa surúr i 'ám wa khás má báshad hamáná rawá báshad.

165 A.—Seeing that all the pleasures and delights *of the world are due to the blessing* of my existence and to the good fortune of my justice and beneficence, then in this state of things it is fit and proper, in the highest degrees of fitness and propriety, that on every *account in these two things my share should be better* and larger (than that of others. End. And the explication of this Reply (which as common sense would suggest was dictated by the temperament of *the king at the time for certainly the issue of this* reply happened in the king's early youth as is shown by the purport of the last reply in this book) must be made as follows, viz:—that since the world is peopled by *the blessing of the existence and felicity* of my favor and beneficence and the subjects and all peoples are happy and joyous and as a fact I get complete release from being engrossed in state *affairs*, and all the rest get similar *freedom* owing to the tranquillity of their minds, and this state of things is a proof to all of their following the path of good fortune and happiness; well then if a full share of the general and special pleasures and delights fall to my lot also, it is perfectly proper.

166 M.—'Azím i Rúm wa z'ím i án marzbán *dar ín wilá az dargáh wálá dar báb i fidyah,i asír-án* i án kishwar darkhwáh mínumáyad.

166 Q.—The magnate of Rum and Governor of that land, *in these days, petitions respecting* the ransom of the captives of that land.

166 M.—Bajá, i har do ian az usárá, i Rúm yak rás khinzír fidyah sitánand wa chún khail i iqbál i *khisrawí az dumbál i án mudbirán rawánah and* bar sar i arzániyi bahá,i mukhálitán mukhálafat i farmán rawá na dáshtah in dád wa sitad rá rá,igán nadá-nand.

166 A.—For every two bodies of the captives of Rum let my people take in ransom one pig *and since my fortunate army is in* the rear of those unlucky wretches, let them not oppose my order, thinking the price of their enemies to be too cheap and this trading to be trading at a loss.

مرفوع[165] عوام و خواص درگاه در باب کثرت ورود خسروی بر مشرب عذب بربط و رود توقف دارند و فرط اهتمام و اعتناء ملک را باقتناء طرب و غناء عود و سرود و علت خلل در بنای پاسبانی ملک و ملل میدانند۔

توقیع[165] هرگاه عموم سور و سرور گیتی به برکات وجود و میامن عدل وجود ما باشد پس درین صورت باشد مراتب وجوب و لزوم لازم مے آید که بهر معنی درین دو امر خطیر بهره بهتر و بیشتر ما را باشد انتهی و توجیه این توقیع که بمقتضای طبع اشبه است از حکم هر دو همانا صدور آن در عنفوان شباب اتفاق افتاد چنانچه مضمون خاتمه توقیعات بران دلالت دارد برین وجه توان نمود که چون عالم بیمن وجود و برکت احسان و جود ما آباد است و رعایا و برایا خوشوقت و شادان باشند و ما را در معنی از شغل تدبیر و همگنان را از عدم پراگندگی خاطر فراغ کلی حاصل باشد و این حالت همگی را بسلوک طریق خوشوقتی و خوشحالی دلالت کند اگر بهره تام از سور و سرور عام و خاص ما باشد همانا روا باشد۔

مرفوع[166] عظیم روم و زعیم آن مرز و بوم در بیولا از درگاه والا در باب فدیه اسیران آن کشور درخواست نماید۔

توقیع[166] بجای هر دو تن از اسارای روم یک پاس خنزیر فدیه ستانند و چون خیل اقبال خسروی از دنبال آن مدبران روانه اند بر سر ارزانی بها بخواهان مخالفت فرمانروا انگاشته این داد و ستد را رایگان ندانند۔

163 M.—Bachih mújib farmúdah and kih b'ad az tawakkul bar Hazrat i mabdá wa mubd' i júz wa kul i'timád i shumá bar dígare juz má na sháyad.

163 Q.—Why has your Majesty said this i. e., "after trust in God the Source and Creator of all "things great and small—you should place your "confidence solely in Me."

163 T.—Chih hargáh ummedwáriyi shumá juz ba dargáhi Hazrat i parwardigári (jalla shánuhu) bah dígare siwá i má bá-had bar, á,inah ísál i asmár i 'adl wa ásár i ihsán kih hamwárah bar má sahl wa ásán ast dar ín súrat bar má bisyár dushwár wa bekarán girán khwáhad búd

163 A.—Because when your hopes are set, save on the Throne of the Lord of grace (great is his Glory)!—on any other than Me, verily the endowing you with the fruits of Justice and the marks of Bounty which is always easy and pleasant to me—in that case would become a very difficult task and a heavy load upon Me.

164 M.—Bachih mújib fulán rá bidún i sudúr i jináyate yá zuhúr i khiyánate az pallah, i qadr wa manzilat i khud andákhtah and.

164 Q.—For what reason have you cast down a certain one from the scale of his rank and dignity although no fault has been found in him and no dishonesty manifested itself on his part?

164 T.—An náqis-nihád bá wujúd i 'adam i isti'dád wa fuqdán i shá,istagiyi khudádád dar irtifá bar madárij i isti'lá az ín darjah,i wálá kih dásht páyh, i bálá tar tawaqqu' midásht lájaram bah jurm i jasárat i ziyádah-talabi wa khud-pasandí ín máyah khasárat bar o pasandídam tá magar ba martabah, i kih darkhur i rutbah, i ost khursand gardad,

164 A.—That naturally deficient person, despite his want of ability and the non-existence in him of innate talent, in the matter of preferment to high rank, seeks for even a higher rank than the lofty one which he at present possesses; consequently, for this fault of audacity and greed and self-esteem, we have thought proper to curtail his dignity, so that perchance he may become satisfied with the rank which is fit for his degree (of ability.)

۱۷۲
مرفوع بچه موجب نموده اند که بعد از توکّل بر حضرت مبدأ و مبدع جزو کلّ اعتماد شما بر دیگری جز ما نشاید۔

۱۷۳
توقیع چه هرگاه امیدواری شما جز بدرگاه حضرت پروردگاری جلّ شأنه بدیگری سوای ما باشد هرآینه ایصال اثمار عدل و آثار احسان که همواره بر ما سهل و آسان است در آن صورت بر ما بسیار دشوار و بر دیگران گران خواهد بود۔

۱۷۴
مرفوع بچه موجب فلان را بدون صدور جنایتی یا ظهور خیانتی از پایهٔ قدر و منزلت خود انداخته اند۔
۱۷۵
توقیع آن ناقص نهاد با وجود عدم استعداد و فقدان شایستگی خداداد و در ارتفاع بر مدارج استعلا از این درجهٔ والا که داشت پایهٔ بالاتر توقّع میداشت لاجرم بجرم جسارت زیاده طلبی و خودپسندی اینپایه جسارت بر وی پسندیدیم تا بمرتبهٔ که درخور رتبهٔ اوست خرسند گردد۔

161 M.—Ba kudámin hujjat ashảb i mujálasat i kháṣ rá az khauz dar sináʻat i kimiyá bá wujúd i ihtiyáj i sá,ir i baráyá badán wa imkán i boniyáziyi hamginán ba iktisáb i mál i jalil ba bazl i, filjumlah sa'y i jamíl zajr i baligh namúdah farmúdah and kih dar 'álam anfas az ín 'ilm 'ulúm bisyár ast kih hamagi baráyá ihátah, i án namúdahand Intahá wa hamáná taujihi in t'alil bar in wajh báyad namúd kih base az funún i dánish anfas wa asharaf az ín dar geti maujúd ast kih joindagán i án az rú i yaqin badán rasidah and wa in 'ilm bá-ánkih tah wajho az khasásat kháli nest bahar hál dá,ir ast miyán i imkán wa istihálah wa khiradmand talab i mutayaqqan rá bah ihtimál i tahsil i maznún bal mashkúk tark nakunad.

161 Q.—For what reason have you strictly warned your favourite courtiers against giving attention to the art of alchemy, despite the need of it on the part of all the subjects, and the possibility of its enriching all by their acquiring vast wealth through the expenditure of a little strenuous effort, and have declared that in the world there were many sciences far superior to this one, which have been comprehended by all. End. And certainly the explanation of this question should be in this wise, that there are many departments of knowledge better and more excellent than alchemy in the world, which arts their students have acquired with perfect certainly and this alchemy despite the fact that from one point of view it is not free from baseness, undoubtedly revolves between the possible and the impossible, and the wise man does not quit the search for the certain for the chance of acquiring some thing of uncertain, nay, even of suspicious character.

161 T.—Badín burhán i matín kih hech chíz dar 'azamat wa jalálat bah i'tibár i dawám i abadi wa baqá i sarmadí bah daulat i ukhrawí narasad wa ín mulk i ajal wa a'zam bah mahz i ijtináb i shurúr wa iktisáb i khairat ásán badast miáyad nazd i bikhiradán wa haqiqat-shanásán ma,únat i an be nihávat aqal az qalil ast wa ranj i án bagháyat 'azím wa jalíl ast.

161 A.—For this strong proof that nothing, in greatness and grandeur, in respect to its being eternal and everlasting, can ever equal the happiness of Heaven, and that great and lofty country is attained by simply avoiding bad things and acquiring goodness, and according to the wise and those who can discriminate the essential value of things the burden of it (heaven) is extremely little while the sorrow of that study alchemy is very great and terrible.

162 M.—Joindagán i kunhi haqáiq i ashyá az ráhi istibsár istifsár ninumáyand kih ba chih wajh farmúdah and kih sabíl i sá,ir i ra'áyá wa baráyá dar sulúk i tariq i bih andeshí wa khair-khwáhiyi mulúk án ast kih az har ráh kih rú dihad sarrishtah, i asbáb i husúl i masarrat i eshán rá min-jamí'il-wujúh daryáband wa rú i tawajjuh az jihát i wusúl i mújibát i khushnúdi wa marziyát i shán ba hech wajh bar natâband.

162 Q.—Those who seek into the essential truth of things ask for information why you have said that the road for all subjects and people in following the path of well-wishing and loyalty to princes is this, that, in every feasible way, they should by all means find out the clue to the causes of their pleasure—and should in no wise avert the face of endeavour from the direction of promoting their means of happiness and content.

162 T.—Basabab i ánkih az daryáft i bahrah, i súr wa surúr i khisrawán kih dar kamál i marátib i nisáb i kamál míbáshad be-nasíb nabúdah dar idrák i qismate az qismat i shádmání wa kámrání bá ahl i khízmat i eshán samt i ishtirák dáshtah báshand

162 A. Because not having failed to find out some means of pleasure and enjoyment for kings, which pleasures are always of the very highest kind, then they too will participate with the king's servants in getting a share of delight and prosperity.

Note—The contrast is between heavenly wealth and worldly wealth.

مرفوع [170] بکدامین حجت اصحاب مجالست خاص را از خوض در صناعت کیمیا با وجود احتیاج سائر برایا
بدان و امکان بی نیازی بیگمان با کتساب مال جلیل بذل فی الجمله سعی جمیل زجر بلیغ نموده فرموده اند
که در عالم انفس ازین علم علوم بسیار هست که یکی بر ایا احاطهٔ آن نموده اند انتهی و هانا توجیه این تعلیل
برینوجه باید نمود که بسی از فنون دانش انفس و اشرف ازین در گیتی موجود هست که جویندگان آن
از روی یقین بدان رسیده اند و این علم با آنکه بوجهی از خساست خالی نیست بهر حال دائر هست
میان امکان و استحاله و خردمند طلب متیقن را باحتمال تحصیل مظنون بل مشکوک ترک کند۔

توقیع [171] بدین برهان متین که هیچ چیز در عظمت و جلالت باعتبار دوام ابدی و بقای سرمدی
بدولت اخروی نرسد و این ملک اجل و اعظم بمحض اجتناب شرور و اکتساب خیرات آسان بدست
می آید نزد بخردان و حقیقت شناسان مؤنت آن بی نهایت اقل از قلیل ست و رنج آن بغایت
عظیم و جلیل۔

مرفوع [172] جویندگان کنه حقائق اشیا از راه استبصار استفسار مینمایند که بچه وجه فرموده اند که سبیل سائر رعایا و برایا
در سلوک طریق بداندیشی و خیرخواهی ملوک آنست که از هر راه که روند بهر رشته اسباب حصول مسرت ایشانرا
بین جمیع الوجوه دریابند و روی توجه از جهات وصول موجبات خوشنودی مرضیات شان بهیچ وجه برنتابند

توقیع [173] بسبب آنکه از دریافت بهرهٔ سور و سرور خسروان که در کمال مراتب نصاب کمال میباشند بی نصیب
نبوده در ادراک قسمتی از قسمت شادمانی و کامرانی با اهل خدمت ایشان سمت اشتراک داشته باشند۔

158 M.—Az chih rú farmúdah and kih 'aib-joi wa bad-goiyi mardam i khánah i dar bárah, i Khudáwand án dar haqíqat gunáhi ost nah jurm i ánhá.

158. Q.—Why has your Majesty declared that the censuring and evilspeaking indulged in by the inmates of a house in respect to their *master* is really his fault and not their crime.

158 T.—Badín wajh kih jináyat i jawárih sar namízanad juz az nafs Intahá. y'aní har unchih az sartásar i jawárih wa a'zá wa sá,ir i álát wa quwá i badaní kih dar haqíqat bajá i ahl i bait i kálbud andáz nek wa bad rú mídihad hamáná bi,'ainih hamagí az nafs kih dar páyah wa martabah ba manzilah, i *kad-khudá i án manzil* ast sar mízanad.

158 A.—For this reason that the fault of the members of the body cannot occur save with the the consent of the soul. End. That is, whatever, good or bad, is done by any of the members and limbs or organs and powers of the body [which in truth are, as it were, the members of the family of the body] assuredly all such things occur exactly because of the soul's permission for the soul is in the place and rank *of the* master of that house.

159 M.—*Dar báb i t'alím i ádáb* farmúdah and kih wazífah, i parastáriyi parastárán án ast kih bah qadr i hausilah, i qudrat i imkán dar bárah, i husúl i khursandi wa rizámandiyi má sa'yí balígh ra ba mablagh i kamál rasánand tá az shajarah, i bárwar i khushnúdiyi má samrah, i barkhurdáriyi abad yaband.

159 Q.—In the matter of teaching us manners your Majesty has said that the aim of the service of servants should be this, viz., that to the extent of their powers and possibilities they should use their *most strenuous and persistent efforts to obtain your* Majesty's content and satisfaction so that from the fruitful tree of your pleasure they should ever receive perpetual felicity.

159 T.—Badín sabab kih bil-khássah taháwun wa susti dar ín báb ba durustí bá'is i inqitá' i asbáb i irádah, i ihsán i ziyádah, i mást dar bárah, i eshán bah raf'i marátib wa afzá,ish i manásib.

159 A—Because it is especially supineness and sloth in this matter that of a surety cut off the springs of my good intentions to them wards in the matter of elevating their rank and increasing their dignities.

160 M.—Bachih wajh dar báb i wujúb i habs i fulán muzauwir kih ba ziyi tashbbuhi arbáb i taalluh bar ámadah wa libás i ahl i taqashshuf bar talbís i khwesh poshídah farmúdah and kih daf'i zarq wa támát wa izhár i karámát wa maqámát i o bar salátín i dúrbín az rú i 'áqibat-andeshi wajib ast balkih bar arbáb i qudrat wa iqtidár (ba sabab i bázdásht i ahl i baláhat wa safáhat az pairawiy i beráhah, i ghai wa zalál i o) az daf'i sharr i qáti'án i paiwand i nizám i kulli min kulli wujúh wájib tar ast.

160 Q.—For what reason – in the matter of the propriety of imprisoning a certain imposter who had appeared in a dress similar to that of devout persons and choaked his trickery under the garb of a hermit—did your Majesty say that the removal of the mischief arising from trickery and hypocrisy and from the pretence of supernatural powers and (possession of) certain degrees (in Saintship) is the duty of prudent kings seeing that they are bound to look to the ultimate result of things, nay more, is most incumbent in every way on people of power and authority, for the sake of removing the harm done by those who pretend to interfere with the uniform laws of nature (seeing how needful it is to preserve fools and weakminded people from following this wrong road of wandering and error.)

160 T.—Badín mújib kih bá wujúd i kamál i naqs wa bedanishí wa bekhiradí iddi'á i dánisa i khud wa nádaniyi má wa sá,ir i múbidán wa dánáyan áshkár namúdah wa ín zallat bah do i,llat rakhnah, i khalal wa zalal dar biná i masálih mulk wa millat míandázad.

160 A.—For this reason that notwithstanding utter deficiency and ignorance and folly he sets forth his claim to great knowledge and alleges my ignorance and that of all the doctors and learned men: and this fault for these two reasons causes the crevices of harm and loss to appear in the foundations of the prosperity of Church and State.

* One of the tenets of the Sufies is said to be that the distance between mortals and God, consists of various stages which must be traversed before the Soul is absorbed into God.

۱۵۸
مرفوع از چه رو فرموده اند که عیب‌جوئی و بدگوئی مردم خانه در بارهٔ خداوندان در حقیقت گناه اوست نه جرم آنها۔

۱۵۸
توقیع بدین وجه که جنایت جوارح سر نمی‌زند جز از نفس انسانی یعنی هر انچه از سر تا سر جوارح و اعضا
و سائر آلات و قوای بدنی که در حقیقت بجای اهل بیت کالبد اند از نیک و بد رو میدهد بهمانا بعینه
همگی از نفس که در پایه و مرتبه بمنزلت کدخدای آن منزلست سر میزند۔

۱۵۹
مرفوع در باب تعلیم آداب فرموده اند که وظیفهٔ پرستاری پرستاران آنست که بقدر حوصلهٔ
قدرت امکان در بارهٔ حصول خرسندی و رضامندی ما سعی بلیغ را بمبلغ کمال رسانند تا از شجرهٔ بارورِ
خوشنودی ما ثمرهٔ برخورداری ابد یابند۔

۱۵۹
توقیع بدین سبب که بالخاصه تهاون و سستی درین باب بدرستی باعث انقطاع اسباب
ارادهٔ احسانِ زیادهٔ ماست در بارهٔ ایشان برفع مراتب و افزایش مناصب۔

۱۶۰
مرفوع بچه وجه در بابِ وجوبِ حبسِ فلان مزوّر که بزیّ متشبه ارباب تألّه برآمده و لباس اهل تقشّف
بتلبیسِ خویش پوشیده فرموده اند که دفع اذیّت زرق و طامات و اظهارِ کرامات و مقامات او بر سلاطینِ
دوربین از روی عاقبت اندیشی واجب است بلکه بر ارباب قدرت و اقتدار بسبب بازداشت اهل بلاهت و
سفاهت از پیروی بیراههٔ غیّ و ضلالِ او از دفع شرّ قاطعانِ طریق بنیادِ نظامِ کلی من کل الوجوه واجب‌تر است۔

۱۶۰
توقیع بدین موجب که با وجودِ کمالِ نقص و بداندیشی و بیخردی ادّعای دانش خود و نادانی ما و سائر موبدان
و دانایان آشکار نموده و این زلّت بدو علت رخنهٔ خلل و زلل در بنای مصالح ملک و ملت می اندازد۔

156 M.—Bachih wajh dar majlis i khás mazkúr shudah kih márá ikhtiyár i majlis i arbáb i ni'am wa ru,úsá az har siná'at lázim ast. Intahá y'ní az chih rú farmúdah and kih az jumlah, i ásár i jamílah wa atwár i jalílah ajillah, i mulúk ísár i mujálasat i a'yán i daulat wa ikhtiyár i suhbat i ru,úsá i har hirfat wa siná'at ast khássah arbáb i ádáb wa hikam kih bah har wajh wa hamah báb bar eshán mu'ásharat i ín a'shírah, i zawishshán wájib ast.

156 Q.—Why, at a particular levée did your Majesty say, It is proper for me to visit the assemblies of great men and of the chief proficients of every art and craft? End: that is, why have you declared that it was one of the excellent *traits and* noble habits of great kings, to approve mixing with the men of mark in the state and to choose the society of the chief men of each art and profession, especially the masters of Literature and Science and Philosophy, for on every account and in every way it is proper for princes to mingle with this noble circle of men.

156 T.—Tá dar hamah áfáq tamassuk i má badín 'ulúm intishár yábad chih dar ín m'ani mulk rá quwwat ast wa dushman rá khauf wa taqrír i ín m'ani án ast kih chún dar anfus i hamah ahl i áfáq áwázah, i *ishtighál i má bah amsál i ín* 'ulúm i sharífah muntashir gardad har,á,inah sartásar i aqtár i mulk wa daulat rá saulate dígar wa iqbál rá istiqlále tázah rú numáyad wa parágandah-dilihá, i mardum bah jam'íyat i andeshah giráyad chih paidást kih shaghl i mulúk ba khisál i karímah wa khilál i 'azímah mújib i jamál wa jalál i mulk wa millat míshawad wa bá'is i rijá i auliyá wa khauf i a'dá i dín wa daulat mígardad

156 A.—So that in all quarters my acquaintance with these sciences should become notorious for in this there is strength to the kingdom and terror to our enemies; and the explanation of this thing is this, that when, in the minds of all the people of the earth the news of my occupation in excellent sciences of this sort be spread abroad, certainly in every quarter a fresh glory illumines state and kingdom and fresh stability accrues to my fortunes and the anxieties of men's hearts will be calmed, for it is clear that the fact of kings' employing their time in excellent ways and praiseworthy habits is a source of beauty and glory to the church and state and a ground of hope for the friends and of terror to the foes of religion and the commonwealth.

157 M.—Bá'is i amr i wálá bah tahdíd i fulán wálí bah 'uqúbate kih ánrá hadde wa niháyate nabúdah ummed i rastgárí azán nadáshtah báshad.

157 Q.—What is the reason of the high order menacing a certain Governor with a punishment such that it should have no end and escape from which should be hopeless?

157 T.—Chún án tihí—maghz az fart i girán—jání wa sabuksarí dar maqám i istikhfáf i 'azamat i qadr wa miqdár i ín daulat-khánah, i 'uzmá shudah 'adáwat i auliyá i daulat i sipihr saulat rá sahl wa ásán mípindárad wa himmat bar istísál i ahl i tá'at i má bá wujúd i 'adam i istitá'at mígumárad lájaram ba jurm i ín ablahí wa kotáhiyi andeshah istihqáq i ín marátib bal bálá tar dárad.

157 A.—Because that empty headed one, from his abounding pride and folly, dares to contemn the greatness of the honor and dignity of this noble House and thinks it a light trifle to bear enmity to the friends of this State (high as the Heavens in grandeur) and sets his mind upon ruining those who are obedient to Me despite his powerlessness, therefore in requital of this folly and short-sightedness he deserves all *this punishment*.

مرفوع بچه وجه در مجلس خاص مذکور شده که مارا (۱۹) الحالیا مجالس ارباب فهم و رؤسا از هر صناعت لازم است استدعا یعنی ازچه رو فرموده اند که از جملهٔ آثار جمیله و اطوار جلیلهٔ اجلهٔ ملوک ایثار مجالست اعیان دولت و اختیار صحبت رؤسای هر حرفت و صناعت است خاصهٔ ارباب آداب و حکم که بهر وجه و همه باب بر ایشان معاشرت این عشیرهٔ ذوی الشان واجب است—

توقیع تا در همه آفاق تمسک ما بدین علوم انتشار یابد چه درین معنی مملکت را قوت است و دشمن را خوف و تقریر این معنی آنست که چون در انفس همه اهل آفاق آوازهٔ اشتغال ما با مثال علوم نفیسه منتشر گردد و همه آنها سر تا سر اقطار ملک و دولت را صولتی دیگر و اقبال را استقلال تازه رو نماید و پراگنده دلهای مردم جمعیت اندیشه گراید چه پیداست که شغل ملوک بخصال کریمه و خلال عظیمه موجب جمال و جلال ملک و ملت میشود و باعث رجای اولیا و خوف اعدای دین و دولت میگردد—

مرفوع باعث امر والا بتهدید فلان والی بعقوبتی که آنرا حدی و نهایتی نبوده امید رستگاری از آن نداشته باشد چیست—

توقیع چون آن تهی مغز از فرط گرانجانی و سبکسری در مقام استخفاف عظمت قدر و مقدار این دولتخانهٔ عظمی شده عداوت اولیای دولت سپهر صولت را سهل و آسان می پندارد و همت بر استیصال اهل طاعت ما با وجود عدم استطاعت می گمارد لاجرم بجرم این ابلهی و کوتهی اندیشه استحقاق این مراتب بل بالاتر دارد—

151 Bachih májib shókhzád násih kih dar mabádiyi 'ahd i Qubád az páyah, i wálá uftádah búd az án waqt baz ora bah martabah,i khud bázgashte rú nadádah.

151 Q.—For what reason has councillor Shokhzád who, in the beginning of the time of king Qubád fell from his lofty rank, never regained his dignities?

154 T.—Basabab i taháwun wa tasáhul i o darbáb i haq khássah bah hangám i wusúq bah muwáfaqat i rozgár. Intahá wa táujíhi *in tauqí'* bar ín wajh ast kih haqíqat i án násanjídah-atwár az mízán i imtihán wa ikhtibár badín pallah zuhúr yáft kih hargáh az ráhi muwáfaqat i bakht i musá'id wa akhtar i tali' i sá'id bah muwáfaqat i rozgár ummedwár mígardad dar kár i haq chunánchih haqq i kár ast *musáhalah rawá* mídárad wa niháyat musámahah dar báb i ihqáq i huqúq azo rú mídihad.

154 A.—On account of his apathy and indifference as to doing justice, especially when he felt confidence that the time was propitious to him. End. and the explanation of this Reply is on this wise that the facts about that unbalanced individual, when weighed in the scales of test and trial, appeared in this scale viz., that when, on account of the friend*liness of good fortune and the star of prosperity he* expected times to be favorable to him, he was utterly careless in the work of doing equity, as it ought to be done, and displayed utter indifference in executing justice

154 M.—Unchih mukarrar dar m'ariz i bayán i núguzír i waqt wa hál i hurúb wa rijál farmúdah and kih chahár khaslat ast kih ikhtiyár i mardán i kár wa 'itibár i sháistagán i kárzár bar án sazá ast az haqíqat i án sú, ál mírawad.

155 Q.—It is asked what is the meaning of that which your Majesty has often said when speaking of what is indispensably necessary for battles and soldiers viz., that there are four qualities which it is fitting that men of action should aim at and on which warriors should depend?

155 T.—Nakhustín quwwat i ghálibah ast y'ani hálat i qáhirah, i bátishah kih ánrá saurat i qúwwat i ghazabí bar angezad wa shajá'at az án khezad duwumín qalb i jámi' y'aní dilo kih az fart i jam'yat bah tanháiyi khud az har tafriqah parágandah nashawad tá parágandagí dar ijtimá' i dilhá nayafganad balkih bá'is i jam'iyat i khátirhá i parágandah dilán gardad siwumí tamámiyi manzar y'aní. kamál 'azamat wa ustuwáriyi bunyah chih bádiyunnazar az khusúsiyat i simá kih dar nawazir jalwah–numá mígardad durustiyi haikal wa durustiyi paikar ast (wa haqá,iq i bátin b'ad az ázmá,ish záhir míshawad) chahárumín siat i ma'rifat wa hamáná murád az án kamál i dánistan wa shinákhtan i zarúriyát i harb báshad az maqám i kar o far wa iqlám wa ihjám wa shinákhtan i álát wa adwát i paikár wa farásat wa furúsiyat i rijál wa afrás wa ghair i ínhá.

155 A.—Firstly, overpowering strength viz., the wrathful furious quality which the fierceness of the strength of anger excites, and from it courage springs.

Secondly, a collected heart, that is, a heart which from its extreme coolness would never get confused by any perplexity even when all alone and would not cast disquietude on all hearts but rather would steady the hearts of those already disquieted.

Thirdly, a perfect exterior viz., bigness and strength of body so that at the first glance, from the very look of the visage [which is the first thing that strikes the eye] an awe-inspiring aspect and perfect bodily condition shall appear (and as to the internal qualities they can only be known after trial of them).

Fourthly, wide knowledge; and certainly the object of that is perfectly to know and perceive the *exigencies of warfare*, with reference to the time of making assaults, advancing, retreating and the understanding of weapons and materials of fighting and knowledge of men and acquaintance with horseflesh, etc.

هر توقیع که موجب شورش و ناسخ که در عهد قباد از پایهٔ والا افتاده بود و از آن وقت باز
او را مرتبهٔ خود بازگشتی رو نداده۔

توقیع به سبب تهاون و تساهل او در باب حق خاصه بهنگام وثوق به موافقت روزگار انتهی و توجیه
این توقیع بر این وجه است که حقیقت آن ناسنجیده اطوار از میزان استحسان و اختیار بدین پایه ظهور
یافته که هر گاه از راه مرافقت بخت مساعد و اختر طالع صاعد به موافقت روزگار امیدوار میگردد
در کار حق چنانچه حق کار است سهل انگاری روا میدارد و نهایت مسامحه در باب احقاق حقوق از و
روی دهد۔

هر توقیع آنچه مکرر در معرض بیان ناگزیر وقت و حال حرب و رجال فرموده‌اند که چهار خصلت است که
اختیار آن مردان کار و اعتبار شائستگان کارزار بر آن سر است از حقیقت آن سوال می‌رود۔

توقیع نخستین قوت غالبه است یعنی حالت قاهره باشد که آنرا سورت قوت غضبی برانگیزد و شجاعت از آن
خیزد دوم دین قلب جامع یعنی دلیکه از فرط جمعیت به تنهائی خود از هر تفرقه پراگنده نشود و نا پراگندگی در اجتماع
دلها شگفت بلکه باعث جمعیت خاطرهای پراگنده دلان گردد سوم تمامی منظر یعنی کمال عظمت و استواری هیئت
چه بادی النظر از خصوصیات بیناکه در نواظر جلوه نماید مگر درشتی هیکل و درستی پیکر است و [illegible]
از آن آثار آن ظاهر شود چهارم معرفت و [illegible] از آن کمال دانستن و شناختن ضروریات حرب با
اقدام کردن و اقدام و احجام و شناختن آلات و ادوات پیکار و فرصت و گریختن مال و افراس و غیر اینها۔

151 M.—Sabab i sudúr i amr i 'álí bah 'azl i fulán wálí chíst.

151 T.—An sust rái khweshtan rá bah saranjám i kárhá i sahl kih bah ihtimám i khurdán wa i'tiná i náqis khurdán rást wa durust áyad mashghúl midárad wa a'mál wa ashghál i 'azímah rá kih pardakht i án juz bah kashish i 'uzmá i ahl i 'amal bar nayáyad náqis wa mu'attal miguzárad.

152 M.—Ba'is i hukm bah íjáb i ijtináb az nazdíki wa mukhálatat i fulán chih báshad kih bar sabíl i takrár farmúdah ast kih bar khiradmandán tabdíl i ashnáíyi o bah begánagi zarúr balkih qurb i o az ráh i ihtiyát bagháyat dúr ast.

152 T.—An shararat-sarisht paiwastah bar án sar ast kih sirr i dostán wa paiwastagán i nazdík i khwesh rá nazd i khwesh wa begánah ifshá numáyad chunánchih mukarrar asrár i eshán rá bá rázhá i niháníyi khair-andeshán i má kih khulús i 'aqídat i shán nazd i hamaginán bah subút paiwastah pesh i má izhár namúdah.

153 M.—Bachih dalíl farmúdah and kih bar jamí'i auliyá i daulat má ijtináb az riyá dar hamagíyi auqát wa ahwál wájib ast Intaha wa taujíh i ín an ast kih chunánchih dar záhir i kár izhár i daulat-khwahí namúdah khud rá khair-andesh wá mí-numáyad báyad kih bátín i khweshtan rá níz bar tabq i záhir árástah har do mautin rá bar wafq i haq wa raghm i bátil mutawáfiq wa mutatábiq dárand.

153 T.—Basabab i ittisál i afzál i má míkhwáhem kih paiwastah sarishtah i ijtihád i eshán baráyi má bah yak digar báz bástah báshad wa taqrír i ín tau... ánkih chun hamaginán jawáríyi n'mat i márá dar majáríyi in'ám wa ifzál bar sabíl i imtidád wa ittisál chunánchih hast míkhwáhand má níz paiwastah silsilah i jid wa ijtihád i eshán rá dar kár i ...khwáhíyi daulat ba yak digar nágusastah míkh-wáhem.

151 Q.—What is the reason of the high order of your Majesty that such and such a Governor is to be dismissed?

151 A.—That weak minded one occupies himself in discharging duties of an easy kind which would fall properly to the hands of subordinates and which *require only a low degree of intelligence*, and leaves unfinished and unsettled the serious matters and affairs the accomplishment of which requires the best efforts of the higher functionaries of the state.

152 Q.—What is *the reason of the order* that it is proper to withdraw from close connexion and intimacy with such and such a one, so that you have repeatedly declared that wise men ought to drop his acquaintance and separate from him, and indeed that merely to remain near him was most incautious?

152 A.—That mischievous man is ever thinking how to disclose the secrets of his friends and their associates before friends and strangers, and so he has often disclosed to me their secrets along with the private matters of my adherents, the sincerity of whose loyalty to me has been proved to all.

153 Q.—Why have you declared that all the servants of the state at all times and in all circumstances should refrain from treachery? End. And the explanation of this thing is this, that just as they openly, setting forth their loyalty profess themselves to be my well-wishers, so it is proper that adorning their innermost hearts according to their exterior, they should make both *conformable* and agreeabe to what is right and opposed to what is false?

153 A.—Since my kindnesses *are continuous* I desire that the thread of their efforts on my behalf *should always remain unbroken; and the detailed meaning* of this Reply is, that since all men desire that the vessels *of my bounty in the rivers* of my beneficence and grace, shall last continuously for ever (as in truth *is the case*) so, in like *manner*, I desire always that the links of the chain of their efforts and endeavours in the matter of the welfare of my state shall never part, one from the other.

مرفوع[۱۵۱] سببِ صدورِ امرِ عالی بعزلِ فلان والی چیست۔

توقیع[۱۵۱] آن سست رای خویشتن را بسرانجام کارهای سهل که باهتمامِ خوردان و اعتنای ناقص خردان راست و درست آید مشغول میدارد و اعمال و اشغالِ عظیمه را که پرداختِ آن جز بکوششِ عظمای اهلِ عمل برنیاید ناقص و معطل میگذارد۔

مرفوع[۱۵۲] باعثِ حکم بایجابِ اجتناب از نزدیکی و مخالطتِ فلان چه باشد که بر سبیلِ تکرار فرموده اند که بر خردمندان تبدیلِ آشنائی او به بیگانگی ضرور بلکه قرب او از راهِ احتیاط بغایت دور است۔

توقیع[۱۵۲] آن شرارت سرشت پیوسته بران سر است که سرِ دوستان و پیوستگانِ نزدیکِ خویش را نزدِ خویش و بیگانه افشا نماید چنانچه مکرر اسرارِ ایشان را با رازهای نهانی خیراندیشانِ ما که خلوصِ عقیدتِ شان نزدِ همگنان به ثبوت پیوسته پیشِ ما اظهار نموده۔

مرفوع[۱۵۳] بچه دلیل فرموده اند که بر جمیع اولیای دولتِ ما اجتناب از یا دو رنگی اوقات و احوال واجب انتهی و توجیهِ این معنی آنست که چنانچه در ظاهرِ کار اظهارِ دولتخواهی نموده خود را خیراندیش وانمایند باید که باطنِ خویش را نیز بر طبقِ ظاهر آراسته هر دو موطن را بر وفقِ حق و زعمِ باطل متوافق و متطابق دارند۔

توقیع[۱۵۳] بسببِ اتصالِ افضالِ ما میخواهیم که پیوسته سررشتهٔ اجتهادِ ایشان برای ما بیکدیگر بازبسته باشد و تقریرِ این توقیع آنکه چون همگنان جواری نعمتِ ما را در مجاری انعام و افضال بر سبیلِ امتداد و اتصال چنانچه پیوسته میخواهند ما نیز بپیوستن سلسلهٔ جد و اجتهادِ ایشان در کارِ نیکوخواهی دولت بیکدیگر ناگسسته میخواهیم۔

150 M.—Májib i nahyi ra'áyá az mudáf'ahi khiráj dar waqt i wu'úb i ikhráj i án chist. Intahá 'wa taqrír ánkih ya'ni az ráhi hazar i mafsadah yá az wajhi nazar bah maslahat i ra'iyat farmúdah and kih sabil i guzárindagán i amwál i ra'iyati wa tafwíz wa taza'f i munásib az irtifá'át wa sá,ir i jihát án ast kih chún waqt i ikhráj i khiráj daráyad filhál adá,i tamámiyi án dain rá kih darhaqíqat farz i 'áin ast wájib i fauris ulqazá, dánistah bah taríq i ta'wíq daf' ul waqt dar án rawá na dárand.

150 Q.—What is the reason of your forbidding your subjects to delay paying their taxes at the time fixed therefor. End. And the explication is this viz, Is it because of fear of evil, or looking to the advantage of the subjects themselves, that you have declared that the proper way, for those who have to pay taxes, whether from the produce of land, or from other sources, is this that when the time for paying the tax arrives, at once deeming the full payment of that liability (which in truth is specially incumbent on them) to be instantly necessary, they should not, by procrastinating, allow any delay to occur therein?

150 T.—Bá'is i man' az ín amr i mamnú' án ast kih agar bah mutálabah,i adá i án dar yak daf'ah muwákhaz shawand darán hálat ahwál i eshán namúdar i barahnagiyi darakhatán báshad dar barg-rezán bah mausim i khazán Intahá wa taqrír i ín tauqí' án ast kih saláhi hál wa ma,ál i hamginán dar isál i hamagiyi án mál inhisár dárad chih dar súrate kih majmú'ah, i anchih adá i án bah 'illat i mudáfa'ah bah tákhír uftádah báshad bah yak daf'ah tahammul numáyand lámahálah hamagi dar yak hálat maslúb-ul-amwál wa mankúb-ul-ahwál gardand wa kasrat i faqr wa qillat i ghina 'illat i ranj wa 'aná bal bá'is i halák wa faná i eshan shawad az kalimát i mu'ujazah, i balígah, i Ahmad bin i Hasan i maimandi wazír i ál i Subuktigín ast kih dar jawáb i 'arzdasht i ra'áya dar ín bah tauqí' namúdah al khiráju jiráhun dawáuhu adá,i hu ya'ni khiráj az 'alam i qurúh wa dunbalhást kih 'iláj i án munhasir dar ikhráj i mawád i fásidah ast.

150 A.—The reason of forbidding this evil course is that if they should be called on for payment of it, (*i. e*, the tax) all at once, in this case their condition would be like the bareness of trees at the fall of the leaf in autumn. End. And the explanation of this opinion is this, that the good, present and prospective, of all depends on the payment of the whole of the tax, because in the case (that they (have to) sustain at one time the whole burden of that (tax) the payment of which, on account of their delaying, has fallen into arrears, assuredly all of them will alike be injured in pocket and be in bad case and the extremity of their poverty and the dearth of their prosperity will be causes for grief and affliction, aye even of ruin and destruction to them. One of the concise, but perfect sayings of Ahmad son of Hasan of Maimand wazir of the house of Subuktigin is this order that he passed by way of reply to a petition of certain subjects in this matter.

Al khiráju jiráhun dawáuhu adáuhu.

Taxes are wounds, their cure is paying them: that is, taxes are a species of wounds or ulcers and their cure depends on letting out the poisonous matter inside.

قرفوع موجبِ نہی رعایا از مدافعۂ خراج در وقتِ وجوبِ اخراجِ آن چیست انتہی و تقریرِ آنکہ یعنی
از راہِ حذرِ مفسدہ یا از وجہِ نظر بمصلحتِ رعیت فرمودہ اند کہ سبیلِ گذارندگانِ اموالِ رعیتی از
ارتفاعات و سائرِ جہات آنست کہ چون وقتِ اخراجِ خراج درآید فے الحال ادائے تمامی آن
دَین را کہ در حقیقت فرضِ عین ست واجب فوری القضاء دانستہ بطریقِ تعویقِ دفعِ الوقت
دران روا ندارند۔
توقیع باعثِ منع ازین امرِ ممنوع آنست کہ اگر بمطالبۂ ادائے آن دریکدفعہ مواخذ شوند دران
حالت احوالِ ایشان نمودار برہنگے درختان باشد در برگ ریزان بموسم خزان انتہی و تقریرِ این
توقیع آنست کہ صلاحِ حال و مآل ہمگنان در ایصالِ ہمگے آن مال انحصار دارد چہ در صورتیکہ
مجموعۂ انچہ ادائے آن بعلت مدافعہ بتاخیر افتادہ باشد بیکدفعہ تحمل نمایند لامحالہ ہمگی در
یک حالتِ مسلوب الاموال و منکوب الاحوال گردند و کثرتِ فقر و قلتِ غنا علتِ رنج و عنا
بل باعثِ ہلاک و فناءِ ایشان شود از کلماتِ موجزۂ بلیغۂ احمد بن حسنِ میمندی وزیرِ آل سبکتگین
است کہ در جوابِ عرضداشت رعایا درینباب توقیع نمودہ الخراج جراح و دارہ ادارہ یعنی خراج از
عالمِ قروح و دنبلہاست کہ علاجِ آن منحصر در اخراجِ مواد فاسدہ است۔

148 M.—Bá'is i sarzanish namúdan wa ruswá sákhtan i sáhib i díwán i mazálim dar hamagi majámi' wa maháfil i áshná wa begánah wa 'álim wa jáhil chíst.

148 Q.—What is the reason of your censuring the Chief Judge of the Criminal Courts and holding him up to infamy in all assemblages and companies whether of friends or strangers, wise men or foolish ones?

148 T.—Bah má rasídan kih án mudbir bah faryád rasíyi mutazallimín aslá iqbál namínumáyad balkih dad-khwáhan rá khwah wa nakhwáh bar dargáhi khud nigáh dáshtah nazd i khwoshtan ráh namidihad wa basabab i jaur wa bedád i khud intishár i akhbár bá badnámí dar su,i i áfáq wa aqtár rawá midarad.

148 A.—I have learnt that that backslider never affords effectual redress to the oppressed but keeps complainants, willy, nilly, at his gates, and denies them access to himself, and thinks fit to allow the spreading of evil reports against himself in all quarters and on all sides, owing to his tyranny and injustice.

149 M.—Bachih, 'illat farmúdah and kih mibáyad kih heehak az auliya i daulat bah hangám i irjá'i khizmát agarchih dushwár báshad izhár i malal nanumáyad ya'ni sabíl i farmánbaran i mulúk dar sulúk i tariq i farmánbarí án ast kih dar bawátin i khweshtan (chih já i zawáhir) zajrat wa nafrat rá ráh nadihand khusús dar khizmát marjú'ah harchand dushwár wa dúr az kár báshad baheeh wajh á-sár i tabáwan wa tawání wa amárat i 'ajz wa nátawání az safahát i peshániyi khweshtan záhir nah sázand.

149 Q.—Why has your Majesty said that no servant of the state should show dissatisfaction when office is entrusted to him, however hard it may be; that is, the road for king's servants, in following the path of obedience, is this that in their innermost hearts (what need to say outwardly) they should not allow sorrow and disgust to have way, and especially they should not allow that on the open pages of their countenances, signs of listlessness and languor and indications of weakness and debility should appear in the discharge of the duties entrusted to them, however hard and almost impossible they be?

149 T.—Bawásitah, 'ánkih mabádá dilhá, i má dar waqt i 'atáyá basabab i tafajjur wa tanaffur i eshán az qabúl i án khidmat kamtar bah ráfat wa rahmat iqbál numáyad wa taqriri ín m'ani ánkih bah sabab i nahi az ín tafwíz wa taz'íf i manásib wa amr i munhí án ast kih chún naubat i i'lá, i 'atáyá wa tafwíz wa taz'íf i manásib wa marátib badeshán rasad nazar bah muláhzah, i sudúr i m'aniyi mazkúr khalal wa wahn wa futúr bah ásás mutálib i ánan dar khátir ráhi khutúr nayábad.

149 A.—By reason of this lest (God forbid!) Our hearts at the time of dealing out rewards, should on account of their vexation and dissatisfaction, be less inclined to regard their services as deserving of kindness and sympathy; and the explication of this matter is this that the reason of my prohibition of this unsatisfactory behaviour of theirs is that when the time arrives for dispensing my favours and conferring offices upon them and doubling their rank, looking to the occurence of the said matters, (viz., their unwillingness to accept the post previously assigned to them) an injurious indifference to (the foundations of) their wishes may not find its way into my heart.

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مرفوع باعثِ سرزنش نمودن ورسوا ساختنِ صاحبِ دیوانِ مظالم در ہمگی مجامع ومحافل آشنا وبیگانہ وعالم وجاہل چیست۔

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توقیع بمارسیدہ کہ آن مدبر بفریادرسی متظلمان اصلا اقبال نمینماید بلکہ دادخواہان را خواہ وناخواہ بر درگاہِ خود نگاہداشتہ نزد خویشتن راہ نمیدہد وبسبب جور وبیداد خود انتشار اخبار بدنامی در سائرِ آفاق واقطار روا میدارد۔

۱۴۸
مرفوع بچہ علت فرمودہ اند کہ نباید کہ ہیچیک از اولیاءِ دولت ہنگامِ ارجاعِ خدمات اگرچہ دشوار باشد اظہارِ ملال نماید یعنی بسبیلِ فسر مانبرانِ ملوک در سلوکِ طریقِ فرمانبری آنست کہ در بواطنِ خویشتن چہ جائے ظواہر ضجرت ونفرت را راہ ندہند خصوص در خدماتِ مرجوعہ ہرچند دشوار ودور از کار باشد بہیچ وجہ آثارِ تہاون وتواسلے وامارات عجز وناتوانی از صفحاتِ پیشانیِ خویشتن ظاہر نسازند۔

۱۴۹
توقیع بواسطۂ آنکہ مبادا دلہاءِ ما در وقتِ عطایا سبب تضجر وتنفر ایشان از قبولِ آن خدمات کمتر برأفت ورحمت اقبال نماید وتقریرا یعنی آنکہ سببِ نہی ازین امرِ منہی آنست کہ چون نوبتِ اعطاءِ عطایا وتفویض وتضعیفِ مناصب ومراتب بدیشان رسد نظر بملاحظۂ صدورِ معنی مذکور خلل وذہن وفتور باساس مطالبِ آنان در خاطر راہِ خطور نیابد۔

146 M.—Bachih dalíl farmúdah and kih mazannah,i má dar bárah, i fulán nifáq-peshah bah ámezish,i ghash i badandeshí bakhulús i níyat i khairkhwahuyi auliyá i daulat i bádsháhí qaríb ba martabah, i yaqín paiwastah.

146 T.—Badín wajh kih shiddat i raghbat i bátiniyi o ba istimá' i aqwál i badsigáliyi má az makhá,il i hál i o záhir wa paidást wa knwáhish i wuqú' i zillat wa wusúl i mazallat bah auliyá az shamá,il i kirdár wa guftárash numáyán wa huwaidá ast.

147 M.—Mújib i man' wa zajr i fulán muqarrab az afrokhtan i ná,irah, i khashm wa ghazab i shaharyar bah guftar i mula,im i tab' wa muwáfiq i mizáj hangám i izhár i 'adam i rizá nisbat bah fulán muhtashim chíst.

147 T.—Tá dar hangám i nikbat az yár wa yáwar judá nahmánad. Intahá wa taqrír i ín tauqí' ánkih chún hamginán ín shewah, i ná-sitúdah rá marziyi má dánand bará,irah az har ráh kih rá dibad durámadah ba wasílah, i khushámad-goí dar maqám i rizájoiyi má shawand wa bah umed i husúl i muwafaqat i muqtazá i waqt wa hál i má mardumán rá be-mújibi nafs-ul-amri az khud nahranjanand tá raftah raftah bar tabaq i ín sulúk i náhanjar taríq i dostí wa imdád i yárán bah insidád áyad bal abwab i dushmaniyi *dostán wa ráhi begánagiyi áshnáyán bah kushádagi* girayad wa chún lawázim i wázimiyi rozgár kar i khud kardah naubat i idbár badesháh rasánad wa sáyah, i tawajjuhi khisrawán az sar i shán báz girad náchar be yár wa madadgár bimánand wa ánán fursat yáftah damar az rozgar i hamginán barárand.

146 Q.—On what grounds has your Majesty said that your suspicion respecting a certain enemy viz., that he has mingled the dirt of malice in the purity of his good feeling and well-wishing towards the royal servants, has almost reached the degree of *certainty?*

146 A.—Because his extreme and heartfelt desire to hear malevolent words spoken of me is clear and obvious from the marks of his conduct, and his desire that my friends shall fall into mistakes and disgrace is plain and conspicuous from his manner of speech and action.

147 Q.—What is the cause of your Majesty's forbidding and warning such and such a courtier against kindling the fire of anger and wrath in the king's mind by soft speech, agreeable to the feelings, and falling in with the humour of the moment when your Majesty expresses your dissatisfaction as regards such and such a dignitary?

147 A.—So that in the time of adversity they may not be separate from friends and helpers. End.. And the explication of this reply is this, that when all think that this reprehensible practice is desired by me, certainly in every possible way they will try to please me, by flattery, and in the hope that they may become strictly in accordance with my wishes for the time being, they will of themselves, without real reason, embitter other men against them until by degrees, by this devious course, the path of friendship, and of aiding one's friends will be closed, nay the doors of hatred to friends and the road of estrangement from acquaintances will be opened; and when the perverse nature of the time, producing its ordinary effects, brings on *them* in turn a period of misfortune and withdraws from *them* the shade of the king's favor, *they* in their turn will *remain friendless* and helpless and the others, seizing their opportunity, will bring down ruin on all their lives.

مرفوع بچه دلیل فرموده اند که مظنّهٔ ما در بارهٔ فلان نفاق پیشه بآمیزشِ غشِ بداندیشی بخلوصِ نیّتِ خیرخواهی اولیای دولتِ بادشاهی قریب بمرتبهٔ یقین پیوسته.

توقیع بدین وجه که شدّتِ رغبتِ باطنی او باستماعِ اقوالِ بدسگالی ما از مخائلِ حالِ او ظاهر و پیداست و خواهشِ وقوعِ زلّت و وصولِ مذلّت باولیا از شمائلِ کردار و گفتارش نمایان و هویدا.

مرفوع موجبِ منع و زجرِ فلان مقرب از افروختنِ نائرهٔ خشم و غضبِ شهریار بگفتارِ ملائمِ طبع و موافقِ مزاج هنگامِ اظهارِ عدمِ رضا نسبت بفلان محتشم چیست.

توقیع تا در هنگامِ نکبت از یار و یا و رجدا نمانند انتهی و تقریرِ این توقیع آنکه چون همگنان این شیوهٔ ناستوده را مرضیِ ما دانند هرآئنه از هر راه که رو و به در آمده بوسیلهٔ خوشامدگوئی در مقامِ رضاجوئی ما شوند و بامیدِ حصولِ موافقت مقتضای وقت و حال ما مردمان را بموجبِ نفس الامرے از خود نه رنجانند تا رفته رفته برطبقِ این سلوکِ ناهنجار طریقِ دوستی و امدادِ یاران بانسداد آید بل بجوّ دشمنی دوستان و راهِ بیگانگیِ آشنایان بکشادگی گراید و چون لوازمِ وا ژونیِ روزگار کارِ خود کرده نوبتِ ادبار بدیشان رساند سایهٔ توجهِ خسروان از سرِ شان بازگیرد ناچار بی یار و مددگار بمانند و آنان فرصت یافته دمار از روزگارِ همگنان برآرند.

144 M.—Az chih ráh bar zabán i sidq—bayán raftah kih fart i mukálamah,i fulán sabuk-sar dar în áwán bar má bagháyat girán míáyad wa hálánkih peshtar az în ráh sukhan dar dargáh az hamah beshtar dásht.

144 Q.—Why has it fallen from the truthful tongue of your Majesty, that the much talking of a certain foolish one in these times is most wearisome to your Majesty, though formerly he had the privilege of talking more than any one in Darbar?

144 T.—*Bah mújib i ánkih az ifrát i sukhanán i be-furogh kih hamána núr i sidq wa safá az ánhá maslub shudah asma' wa qulúb i má wa ahli anjuman i Huzúr rá dar ta'ab i tawqqu' i istima' wa qabúl andákhtah.*

144 A.—Because by the copiousness of his dull words, from which certainly the light of truth and sincerity is excluded, the ears and hearts of myself and my courtiers are thrown into the torture of listening to and receiving them.

145 M.—Bachih istihqáq dar haqq i fulán nek-akhtar farmúdah and kih yaganah i zaman wa mumtaz i aqrán bal beqarîni'ahd wa qarn i khud ast.

145 Q.—For what merits has your Majesty said in respect to such and such a fortunate one that he is the unique one of his age, the most conspicuous among his contemporaries, nay the peerless one of his period and generation?

145 T.—Án s'ádat-sarisht mard i ázádah chandán pákizahgauhar uftádah kih hamáná nazír i o az abna i rozgár na zadah az dalá,il i sitúdagiyi khsá,i lash án ast kih bá wujúd i ánkih dar dargáhi má naqsh i hamagi muradátash durust na nashastah wa hechak az irádátash ba husúl na paiwastah qa'an zabán ba shikwah, i ma ashná nah namúdah balkih lab ba gilah nakushúdah.

145 A.—That innately good and sincere man is of such a pure nature that, of a verity, his like has not been born among the children of this time. One of the proofs of the excellence of his nature is this that though in my court none of his aims got the seal of fulfilment, and not a single one of his purposes were accomplished, yet not in the least did he let his tongue accuse me, nay he did not even open his lips to complain.

مرفوع[۱۴۲] از چه راه بر زبانِ صدق بیان رفته که فرطِ مکالمه فلان سبکسر درین آوان بر ما بغایت گران می آید و حالانکه پیشتر ازین راه سخن در درگاه از همه بیشتر داشت۔

توقیع[۱۴۳] بموجب اینکه از افراطِ سخنانِ بے فروغ که همانا نورِ صدق و صفا از آنها مسلوب شده اسماع و قلوبِ ما و اهلِ انجمنِ حضور را در تعبِ توقعِ استماع و قبول انداخته۔

مرفوع[۱۴۴] بچه استحقاق در حقِ فلان نیک اختر فرموده اند که یگانهٔ زمان و ممتازِ اقران بل بقرینِ عهد و قرن خود ست۔

توقیع[۱۴۵] این سعادت سرشت مرد آزاده چندان پاکیزه گوهر افتاده که همانا نظیرِ او از ابنای روزگار نزاده از دلائلِ ستودگی خصائلش آنست که با وجود آنکه در درگاهِ ما نقش همگی مراداتش درست نه نشسته و هیچ یک از اراداتش بحصول نه پیوسته قطعاً زبان بشکوهٔ ما آشنا ننموده بلکه لب بگله نکشوده۔

saif wa sinán wa ámezish i mard-afganán wa khalt bá mardán i mard dar bazm i maidán i nabard khwáhand bimábar i takhaluf i umúr i mazkúrah wa tazád i mawád i mazbúrah bah zarúrat *muwáfaqat hech* súrat rú namunáyad.

143 T.—Chún rifáqat i mulúk dar sulúk i tariq i wifáq bá muqtazayát i anfas i *mutazáddah*, i ahli áfáq i muta,'addidah dar auqát i *mukhtalifah* (chih ja i yake án) muta'azzir ast *lámmháláh chandánkih* qadar i qudrat i imkán wa tang i táqat i insán bashad az muwáfaqat i *murád i har sinfe* bah muqtazá i saláhi waqt wa hál i 'álamiyán dast báz nadárem.

from the king the work of the sword and the spear and the society of men of war and companionship with brave men in the throng of the battle field—, say, in consequence of the differences of all these views and the opposite character of the matters mentioned above, certainly perfect conformity on the king's part does not seem possible.

143 A.—Although it is very difficult for kings to have fellowship with men by taking the road of agreement with the various desires of the conflicting spirit of various men at various times, (much less at one and the same time), still of a truth as far as is possible, and the circle of our power extends, we do not withdraw our hands from acting in accord with the wishes of each group, according to the proprieties of the time, and the circumstances of mankind.

سیف وسنان وآمیزشِ مردافگنان وخلط بامردانِ مردِ رزمِ میدانِ نبرد خواہند بنابر تخالفِ امورِ مذکورہ وتضادِ موادِ مزبورہ بضرورت موافقت در ہیچ صورت رو ننماید۔

توقیع چون رفاقتِ ملوک درسلوکِ طریقِ وفاق بمقتضیاتِ نفسِ متضادہ اہل آفاق متعددہ در اوقاتِ مختلفہ چہ جاے یک آن متعذر ہست لامحالہ چندانکہ قدر قدرت امکان وطوقِ طاقت انسان باشد از موافقتِ مرادِ ہر صنفی بمقتضاے صلاحِ وقت وحالِ عالمیان دست باز نداریم۔

143 M.—Chún nau'i 'áliyi insán bar asnáf i mutaʻaddidah ishtimál dárad wa imtiyáz i har sinf i bah ikhtiláf i muqtazi i tab'i záhir ast wa 'adam i mukhálafat i iqtizá i tabáí' mardum bar mulúk i farjám-nigar i házim lázim ast wa muwáfaqat i b'azo az ánin chih já, i hamginán bá wujúd i mukhtalafat i muqtaziyát i muhál dushwár-numá bal muhál-i-mimkin masalan sinf i firishtah-sirisht kih manish i eshán juz ilzám i shewah,i dín wa dánish rá mustad'í nabáshad az shahryár juz ba mujálisat i dáimiyi arbáb i tadaiyun wa taʼalluh khursand na gardand wa ashláb i dirayat wa kifáyat az khusraw siwá i sarf i 'azm i mulúkánah bah mahz i isláh i ashg'ál i mulkí wa málkí wa taufír i amwál i buyút wa khazáin wa bazl i himmat i málikánah bah taksír i 'imárat i bilád wa zara'at i ziyá'át wa 'aqírát muttawaqqiʼ nabáshad wa arbáb i takaffal i umúr i dár-ul-'adálat az malik i dádgar hamín nazar dar kárhá i mutazallimín wa ghaur-rasíví mu'ámalát i dád-khwáhán wa fáríd wa ighásat i tálibán wa isláh i fasád wa tarwíj i kasád i hamagi 'ibád wa bilád khwáhand wa garohe nuzhat-pazoh juz taqíd i malik ba taraddud wa tasíd wa wulúʻ tanazzuh wa tafarruj tawaqquʻ nanamáyand wa jamʻe tan-ásáyán juz afzáish i mújibát i ráhat wa ásáish wa pasej i asbáb i támísh wa árámish dar muʻásharat i ahl i ghiná wa tarab wa mukhálatat i ashláb i rúd wa saríd az khusro napasandand wa khudáwandán i wighá wa harb wa ashláb i tʼan wa zarb az bádsháh hamín ashghál i

143 Q.—Since man, the noble species, (i. e., of animals) consists of many classes and the distinguishing feature of each class is shown by the difference of its natural tastes, and since it is incumbent on intelligent and farseeing princes not to thwart the desires of their subjects, and yet conformity with several of those desires (not to say with all of them) notwithstanding the contradictory views of different classes is difficult or rather is impossible, for instance,—one set of angelic natured men, whose souls only long for what appertains to the practice of religion and wisdom, are only satisfied with the Prince if he perpetually associates with religious and godly men—while our wise statesmen and finance ministers hope from the Prince the direction of the royal thoughts wholly upon improvements of imperial and financial matters and increase of the wealth in the treasuries, and the expending of all the energies of the king upon increase of the buildings of the cities and the cultivation of the land and irrigation,—while those again entrusted with the affairs of the Courts of Justice similarly desire from a just king that he look into the affairs of suitors and ponder over the concerns of litigants and those seeking aid and justice, and the reform of what is evil and the purification of the corruptness of all people and places;—and then the tribe of pleasure-lovers only desire that the king be solely occupied in journeying and hunting and in devotion to pastimes and pleasures;—and the luxurious set only approve of the Prince's interest in increasing the means of comfort and ease and the planning of ways of pleasure and luxury, in associating with singers and dancers and meeting with musicians;—and again the men of fights and battles, the spearmen and swordsmen similarly want

مرفوع چون نوعِ عالی الشان بر اصنافِ متعدده اشتمال دارد و اتصاف هر صنفی باختلاف
مقتضای طبعی ظاهر است و عدمِ مخالفتِ اقتضای طبائع مردم بر ملوکِ فرجام نگر لازم و موافقت
بعضی از آنان چه جای همگنان با وجودِ مخالفتِ مقتضیاتِ نهاد دشوار نه بل محال سیاست مثلاً صنفی
فرشته سرشت که نیتِ ایشان جز التزامِ شیوهٔ دین و دانش را مستدعی نباشد از شهریار جز مجانستِ
دائمی اربابِ تدین و تألّه خرسند نگردند و اصحابِ درایت و کفایت از خسرو سوای صرفِ عزمِ ملوکانه
بمحض صلاحِ اشغالِ مالی و ملکی و توفیرِ اموال بیوت و خزائن و بذلِ همتِ مالکانه بتکثیرِ عماراتِ بلاد و زراعت
ضیاعات و عقارات متوقع نباشند و اربابِ تکفّل امورِ دار العدالت از ملکِ دادگر همین نظر در کارهای
متظلّمان و غور رسی معاملاتِ دادخواهان و اعانتِ طالبان و اصلاحِ فساد و ترویج و کسادِ همگی عباد
و بلاد خواهند و گروهی نزهت پژوه جز تقیدِ ملک به تردد و تصید و نوعِ تنزه و تفرج توقع نمایند و جمعی
تن آسایان جز افزایشِ موجباتِ راحت و آسایش و بسیج اسبابِ رامش و آرامش و معاشرتِ اهلِ غنا و طرب
و مخالطتِ اصحابِ رود و سرود از خسرو نپسندند و خداوندانِ دغا و حرب و اصحابِ طعن و ضرب از پادشاه همین اشتغال

142 M.—Jardád bin i Narsí pidar i barádarán i rizá'iyi Qubád m'arúz medárad kih marsúm i man az díwán i 'atá,i Qubád daf'ih,i nakhust haftsad dirhám muqarrar uft.d wa bah izadah,i chandin karrat ta farjám i rozgarash bar chahár hazár dirham qarár girift wa dar sal i sewomiyi julús i farkhundah,i shaharyár kih ba baqá,i getí yár báshad basabab i ri'ayat i jánib i mansúbán i khusrawan i mázi dar yak daf'ah bah iz'at i dahsi duwázdah hazar dirham muqarrar shudah wa mutawalliyi díwán i 'atáyá dar har martabah mutasaddiyi taqlil i án gashtah dar sal i shashum i Aurang-nashiniyi malik bah qarár i do hazár báz ámadah agar án kitáyat -peshah az ín andeshah báz nayáyad dar andak muddate raf'ah raftah hamagi bah kam o kást khwáhad raft dar ín hálat saláhi hal wa ma,ál i dá'iyi daulat mustadiyi in ast kih ham unchih nakhust qarár dád i tafazzul i Qubád búd barqarár bimánad tá khátir i kamtarin i parastaran kih az parágandagiyi andeshah,i besh wa kam darham ast az tafriqah faráham áyad?

142 Q.—Jardar son of Narsi father of the foster-brothers of Qubád states that his pay, granted by order of Qubad, at first was fixed at seven hundred dirhams, and by several increases up to the end of the time of Qubad was raised to four thousand dirhams, and in the third year of your Majesty's auspicious reign, (may it last to the end of the world!) on account of your kindness to those connected with past kings, all at once, by a threefold increase, was fixed at twelve thousand dirhams; and the Superintendent of "Pension and gifts office" was on every opportunity the cause of its decrease, so that in the sixth year of your reign it has come down to two thousand; if this niggardly one will not leave off his clipping habits, in a short time the whole pension by degrees will come down to nothing. Under these circumstances the present and future welfare of your well-wisher, craves this that what was fixed by the bounty of Qubád should remain fixed, so that the heart of the humblest of your servants which is now much perplexed by the reductions of his income may no longer be unsettled but may become collected and tranquil.

142 T.—Darkhwáhi Jurdád dar ín báb qarín i sawáb ast chih tamámiyi muhabbat i bilfi'l wa izdiyád i máddah,i rajá bilqúwah manút wa marbút bah izdiyád i i'nrat ast wa bar ín qiyás nuqsán i dostí wa káhish i umed-wárí wábastah bah kamiyi fazl wa karámat ast binábar i ín amr i wálá bah nafáz paiwastah kih az khális i amwál i khássah,i sarkár unchih bah síghah,i taqlíl az qalíl wa kasír az o báz dáshtand ánrá be kasr twa qasr bado rasánand wa bar jariyi istimráriyi o duwázdah hazár dirham biyafzáyand wa orá az jánib i má bah umed-wariyi niko-kári dar mustaqbil khush-hál wa khursand dáshtah bahamah wajh khushnúd wa rizámand sazand.

142 A.—The request of Jardad in this matter is very proper, for complete affection in the present and strong grounds for hope in the future (lit. in the possible) depend upon and are united to the fulness of the favor shown by me; and similarly loss of affection and diminution of hope are the result of lessening the Prince's bounty and kindness. Therefore my high order hath issued, to repay to him from my special and personal treasury whatever they have withheld under this head of deduction, be it little or much, to the last fraction and let them increase his fixed pay by twelve thousand dirhams and making him happy and joyful in the hope of future benefits from me by all means render him cheerful and contented.

[۱۴۲] مرفوع جزداد بن نرسی پدر برادران رضاعی قباد معروض میدارد که مرسوم من از دیوان عطای قباد
دفعه نخستین هفتصد درهم مقرر افتاد و باضافه چندین کرت تا فرجام روزگارش بر چهار هزار درهم قرار
گرفت و در سال سومی جلوس فرخنده شهریار که با بقای گیتی پایدار باشد بسبب رعایت جانب منسوبان
خسروان ماضی در یکدفعه باضعاف ده سی دوازده هزار درهم مقرر شده و متوسلی دیوان عطایا در
هر مرتبه متصدی تقلیل آن گشته در سال ششم از رنگ نشینی تاک بقرار دو هزار باز آمده اگر آن کفایت پیشه
ازین اندیشه باز نیاید در اندک مدتی رفته رفته همگی بکم و کاست خواهد رفت درینحالت صلاح حال و
مآل داعی دولت مستدعی آنست که هم آنچه نخست قرار داد تفضل قباد بود برقرار بماند تا خاطر کمترین
پرستاران که از پراگندگی اندیشه بیش و کم درهم است از تفرقه فراهم آید—

[۱۴۳] توقیع درخواه جزداد درین باب قرین صواب است چه تمامی محبت بالفعل در ازدیاد و مادهٔ رجا بالقوه
منوط و مربوط بازدیاد نعمت است و برین قیاس نقصان دوستی و کاهش امیدواری وابسته بکمی فضل و
کرامت بنابرین امر والانفاذ پیوسته که از خالص اموال خاصهٔ سرکار آنچه بصیغهٔ تقلیل از قلیل و کثیر
از و باز داشتند آنرا بی کم و قصور بدو رسانند و بر جاری استمراری او دوازده هزار درهم بیفزایند و او را از جانب
ما بامیدواری نیکوکاری در مستقبل خوشحال و خرسند داشته بهمه وجه خوشنود و رضامند سازند—

141 M.—Marde badwi bah dargáhi khusrawi ámadah iddi'a menumáyad kih dar in aiyám bah hangámo kih hangámah,i bárish i bárán wa wazish i bád i wazán ra garmiyi hiddat wa tundiyi shiddat búd malik bar manzil i man maimanat i nuzúl mabzúl farmúdah and wa man bar tabaq i iqtizá i waqt wa hal wa maqám kih hamigi bah neki iltiyám dáshtand unchih dáshtah bar 'arz niháduh am wa haqq i maqám bajá áwardah?

141 Q.—A man of the wild Badur (Bedouin) Tribes has come to the Royal Presence chamber and claims as follow: "in these days at the time that the "violence of the rain * and the blowing of the stormy "winds were raging with great force and abounding "fury the king brought his auspicious presence into "my house and I according to the requirements of "the time, place and circumstances, all of which "were favorable, humbly placed whatever I had "on the plate of presentation and did all that was "demanded by the situation?"

141 T.—Agarchih án ázádah-mard dar tangiyi manzil wa kotáhiyi muddat shart i ziyáfat i ma bajá áwardah wa rasm i nuzúl wa iqámat i ma adá kardah wa alhaq bar tabaq i d'awá i khud haqq i maqám adá namúdah walekin má niz orá dar was'at-ábád i amn wa amán bá izáfat i túl i zamán ziyáfat namúdah em wa ammá tafazzul wa ihsán kih shewah,i sitúdah,i khusrawán i ál i Sásán ast báyad kih nakhust biná,i tahsil wusúl wa ta'jíl i husúl i án bar mabná,i adá,i madh wa saná nihádah ángah bah tamhid wa tá,id i asás i shukr wa sipás pardázad wa dar maqám i rizá-mandi wa khursandi shudah abwáb i shikáyat wa tark i ri'áyat i haqq i 'ináyat masdúd sázad.

141 A.—Though that savage, in the narrowness of his hut and shortness of the time well discharged the duties of my entertainment and fulfilled the rites of hospitality incident to my staying and resting there and certainly, as he says, he paid me all the courtesies demanded by the situation, yet, on the other hand, so also have I entertained him in the broad abode of my protection and shelter, and that for a long length of days; but the kindness and favor which are so nobly practised by the kings of the Sasanian dynasty demand that, firstly, one should lay the foundation of acquiring them (and that speedily) upon the ground of paying praise and laud; and next, that one should occupy oneself in strengthening the grounds of thankfulness and gratitude and should go into the house of satisfaction and content and should shut the gates of complaint and disregard of the blessing of my bounty.

* i. e, great force and abounding fury were to the violent rain and driving wind.

مرفوع مروسے بدوی بدرگاهِ خسروی آمده ادعا مینماید که درین ایام هنگامیکه هنگامهٔ بارشِ
باران و وزشِ بادِ دوران را گرمیِ شدت و تندیِ شدت بود ملک بر منزلِ من میمنتِ نزول مبذول
فرموده اند و من بر طبقِ اقتضاے وقت و حال و مقام که همگی به تنگیِ ایام داشتند آنچه داشته
بر طبقِ عرض نهاده ام و حقِ مقام بجا آورده—

توقیع اگرچه آن آزاده مرد در تنگیِ منزل و کوتاهیِ مدت شرطِ ضیافتِ ما بجا آورده و رسمِ نزول و
اقامتِ ما ادا کرده و الحق بر طبقِ دلخواه خود حقِ مقام ادا نموده و لیکن ما نیز او را در وسعت آبادِ امن و
امان با ضیافتِ طولِ زمان ضیافت نموده ایم و اما تفضل و احسان که شیوهٔ ستودهٔ خسروانِ آلِ
ساسان است باید که نخست بنا تحصیل وصول و تحصیلِ حصولِ آن بر بنا را ادا مدح و ثنا نهاده و انگاه به تمهید
و تائیدِ اساسِ شکر و سپاس پرداخته و در مقامِ رضامندی و خرسندی شده ابوابِ شکایت و
ترکِ رعایتِ حقِ عنایت مسدود سازد—

139 M.—'Illat i man' wa zajr wa bá'is i naf'i wa hajr i fulán khádim az dargáh wa sabab i 'azl az mansab i riyásat i khadam b'ad az qidam i khidmat wa 'adam i zuhúr i wasmat báwujúd i sabq i kalám i wusúq wa 'itimád chist?

139 Q.—What is the cause of your Majesty's forbidding such and such a servant from entering your presence and what the grounds of his dismissal from his office of Superintendent of the household and this too after his long service without apparent fault and although you formerly spoke of his worth and trustiness?

139 T.—Dar ín wilá sifat i násháistah,i hiqd wa kínah kih paiwastah dar matáwiyi sínah nihuftah medásht az án násitúdah- atwár bah zuhúr paiwast wa paidást kih az bad-darunán i tirah-rawán chashm i taqdím i khizmat nazdík i khusrawán dáshtan be niháyat az ráhi kár dúr ast wa dúr kardan i ín gúnah nakohídah-mahzarán az qurb i anjúman i huzúr bah zarúrat bagháyat zarúr ast.

139 A.—In these days that evil man has plainly shown the wicked malice and hatred that he ever concealed in the folds of his bosom and it is plain that to expect the performance of their duty from black-hearted scoundrels is judged by kings to be most unwise and to remove wicked men of this kind from approaching the Royal assemblies is certainly a most necessary thing.

140 M.—Mújib i man' wa hijáb fulán hájib az dukhúl i dargáh chist?

140 Q.—What is the reason of your forbidding such and such a chamberlain from entry into the palace. *

140 T.—Chún hájib jam'e rá kih liqá,i eshán marghúb i má búd az bár i dargáh mahjúb dásht má niz az ráhi wujúb i mujázát bah misl orá az unchih kamál i raghbat i o dar án ast (*i. e.*) az niháyat i ikhtiyár wa iqtidár wa lazzát i amr wa nahi wa qudrát i gír wa dár mahrúm wa mamnu' báz guzáshtem.

140 A.—Since that chamberlain excluded from my presence a number of persons whose society was pleasing to me, I also, seeing that a similar retribution is due to him, have deprived and excluded him from that which is his chiefest delight therein, that is, from great power and authority and from the sweetness of commanding this and forbidding that and from the power to hale and to bind.

* Lit. forbidding and veiling off.

مرفوع [۱۳۸] علتِ منع و زجر و باعثِ نفی و ہجر فلان خادم از درگاه و سببِ عزل از منصبِ ریاستِ خدم بعد از تقدیمِ خدمت و عدمِ ظهورِ وصمت با وجود سبق کلام و وثوق و اعتماد چیست۔

توقیع [۱۳۹] در بینولا صفتِ ناشائستہ حقد و کینہ کہ پیوستہ در مطاوی سینہ نهفته میداشت ازان ناستوده اطوار بظهور پیوست و پیدا است کہ از بد درونانِ تیره روان چشمِ تقدیمِ خدمت نزدیک خسروان داشتن بے نهایت از راه کار دور است و دور کردن اینگونہ نکوهیده محضران از قربِ انجمنِ حضور بضرورت بغایت ضرور۔

مرفوع [۱۴۰] موجبِ منع و حجاب فلان حاجب از دخولِ درگاه چیست۔

توقیع [۱۴۱] چون حاجب جمعی را کہ لقاے ایشان مرغوبِ ما بود از بارِ درگاه محجوب داشت ما نیز از راهِ وجوبِ مجازات بمثلِ او را از انچہ کمالِ رغبتِ او در انست از نهایتِ اختیار و اقتدار و لذتِ امر و نهی و قدرتِ گیر و دار محروم و ممنوع باز گذاشتیم۔

137 M.—Daulat-khwáhán i dargáh darkhwást bayán i mújib i sudúr i amr i wálá bah dúr namúdan i fulán az huzúr i dargah dárand?

137 Q.—The courtiers request to know why the high order has issued to debar such a one from the Royal presence?

137 T.—Mújibash án ast kih az ráhi takhdí'ah wa fireb mail namúdah. Intahá. Ya'ni chún bah gáhi istisharah az pairawiyi rahi rást-rawán i durust hinjar ya'ní motaminan i mustashar wa az matn i sirat i mustaqim i rá, i sá,ib wa rawiyah,i sádiq kinárah giriftah wa dar maddah,i 'adam i dalálat i khíyarah,i dárain wa arbab i istikhárah bah rál zaniyi jádah,i khair bar tariqah,i qáti'án i tariq raftah az in rú ráh i qurb i ín gunáh mardum i nabakár dar anjuman i huzúr i mulúk az tariq i khirad wa khiradmandi bagháyat dúr ast Balkih tádib wa tanbihi in mushte be-adab bah hamah jihat zarúr ast.

137 A.—The reason thereof is this that he started from the path of treachery and deceit. End. That is since at the time when counsel was sought he has turned away from pursuing the path of those who follow the right road, that is, of trust-worthy counsellors and from travelling on the straight road and from sound judgment and right habits and has failed to guide aright the path of the righteous (of both worlds) and those asking the best counsel and has turned to waylaying the road of righteousness (just as do highway robbers,) seeing all this, it is very far from the wisdom of the wise to admit this sort of worthless men into the vicinity of the Royal circle; Nay, rather is the punishment and warning of this handful of lawless ones on every ground fitting.

138 M.—Bah mújib i kudám jináyat farmúdah and kih *fulán zálim rá az mutasaddiyán i díwán i* mazálim dar hamagí mahafil i shahar wa diyár tashhír namúdah bah qabihtarín i wajhe munkar dar huzúr i mu'árif sarzanish wa taqbih numáyand.

138 Q.—On account of what fault has your Majesty *ordered them to take a certain offender, a sub*ordinate of the Criminal Court into all the assemblies of the city and neighbourhood, and by way of Tasheer to treat him evilly and in the most ignominious way possible to chastise him before men's faces?

138 T.—An nábakár bah shámat i akhz i rishwat ijrá,i hudúd wa 'uqúbát rá bar jam'e parágandahrozgár az zumrah,i ashrár i shahar wa diyár kih istihqáq i 'azáb wa nakal áshkárá dáshtah and dar pardah bah kár burdah.

138 A.—That useless fellow depraved by bribery, instead of inflicting pains and penalties, openly (as he should have done) upon a certain band of vagabonds belonging to the criminal classes of this city and neighbourhood, punished them secretly.

[۱۳۶] مرفوع دولتخواهانِ درگاه درخواه بیانِ موجب صدورِ امرِ والا بدور نمودن فلان از حضورِ درگاه والا۔
[۱۳۷] توقیع موجبش آنست که از راه تخدعه و فریب میل نموده انتهی یعنی چون نگاهِ استشاره از پیروی
راه راست روان درست هنجار یعنی موتمنانِ مُستشار و از متن صراطِ مستقیم و رای صائب
و رویهٔ صادق کناره گرفته و در مادّهٔ عدم دلالت خیره دارین و ارباب استخاره براهزنی جادهٔ خیر
بطریقهٔ قاطعانِ طریق رفته ازین رو راهِ قرب اینگونه مردمِ نابکار در انجمنِ حضورِ ملوک از طریق
خرد و خردمندی بغایت دور است بلکه تادیب و تنبیه این مشتی بے ادب بهمه جهت ضرور۔
[۱۳۸] مرفوع بموجب کدام جنایت فرموده اند که فلان ظالم را از متصدیانِ دیوانِ مظالم در همگی محافلِ شهر
و دیار تشهیر نموده بقبیح ترین وجهے منکر در حضورِ معارف سرزنش و تقبیح نمایند۔
[۱۳۹] توقیع آن نابکار بشامتِ اَخذِ رشوت اجرای حدود و عقوبات را برهمی پراگنده روزگار از زمرهٔ اشرار
شهر و دیار که استحقاقِ عذاب و نکال آشکارا داشته اند در پرده بکار برده۔

135 M.—Bachih mújib farmúdah and kih ásár i af'ál wa atwár i Rahzád az fasád i dimághiyi o yad medihad wa azín rah bah chárah-gariyi tabíbán niyázmand ast?

135 Q.—Why has the Prince said that the actions and customs of Rahzád show signs which lead us to believe that he has brain disease and therefore needs the help of a physician?

135 T.—Basabab i ánkih mahál i ábád rá bah fasád i kharabi báz meárad. Intahá. Ya'ni chún wiláyáte kih bah tauliyat i ihtimám i o ta'alluq girad dar khilál i andak máyah, i muddate ikhtilal i fasád i kullí bah usúl i sálihah,i án wusúl meyabad paidást kih in m'aniyi nashá,istah juz dar súrat i khalal i 'aql nakhezad wa in gúnah 'amal i fásid rá juz tughyán i máddah,i fasád i saudá i shor-angez barnahaugezad.

135 A.—Because he brings back to ruin districts that were flourishing. End. That is to say, when the region of which he assumes the charge in the space of a very little time receives an utter death blow to all its excellent customs, it is evident that such a scandalous thing as this can only arise from perversion of intellect and it is the extremity of raving madness that alone can stir up evils of such a nature.

136 M.—Az chih ráh farmúdah and kih fulán máldár nágahán bah musibat i talaf i án amwál bah yakbár giriftár khwáhad ámad?

136 Q.—On what grounds has your Majesty said that a certain wealthy man will suddenly be caught in the calamity of losing all his possessions at one fell swoop?

136 T.—Chih *jumlagirá bidán i istihqáq bah yak* martabah kasb namúdah. Intahá wa taujíhi in tauqí' bah wajhi wajih án ast kih chún iktisáb i hamagiyi án khwástah bar wafq i khwást i haq nabúdah balkih ánrá az madakhil i haram i mahz hasil namúdah har, á,inah bartabaq i manzúmah,i mashhúrah.—Misr'ah-Bah bád ámadah ham bah bádo rawad—bi,'ainih az hamán ráh kih ámadah búd bah hamán tariq báz gardad.

136 A.—*Because he acquired all of them, all* at once, and without right thereto. End. And the explanation of this Reply, in the best way is this, that since the acquiring of all that wealth was not according to the will of God —or rather that it was wholly acquired in an unlawful way—certainly according to the well known line of poetry.

"Camewith the wind, and so goes with the wind" so similarly, in the very way in which it had come, by the same road it will return.

۱۳۳ مرفوع بجهة استمداد در باب بهزاد عملدار که درین شیوه استاد است فرموده اند که همه تدبیرات او در هم و مختل شده و تمام مهام معاش ضائع و مهمل گردیده۔

۱۳۴ توقیع بار رسیده که سر تا سر روزگار ابترش به بیحاصلی میگذرد و همه عمر ناقصش در مستی و بیخبری با مور سرسری سپری میگردد۔

۱۳۵ مرفوع بر زبان حقیقت بیان از چه راه رفته که بهرهٔ فلان محتشم از مال و جاه خود بعینه بهرهٔ اشجار و نباتات است از برق خلّب یعنی برق ابر بی باران۔

۱۳۶ توقیع چه مستحقین را از مال و جاه خود منع مینماید انتهی و توجیه و تفسیر این توقیع برین وجه است که چون آن بدمآل ارباب استحقاق را از منفعت جاه و مال خود که بنصاب کمال رسیده بنصیب حرمان رسانیده و اموال او بحکم قسمت و حوالهٔ ازلی در حق محتاجان و درویشان بر حق ایشان و در حقیقت اشتمال دارد و آن بی توفیق همگنان را بکمال مرتبه نیازمندی از حقوق خود بی بهرهٔ مطلق ساخته لاجرم بمقتضای سنّت جاریهٔ حضرت احکم الحاکمین که همواره بر مجاری مکافات بمثل جریان مینماید آن عدیم السعادت با وجود غنای خداداده از توانگری خود محروم گشته۔

133 M.—Bahchih istinád dar báb i Bihzád 'amaldár kih darín shewah ustád ast farmúdah and kih hamah tadbírát i o darham wa mukhtal shudah wa tamám mahám i 'amalash záy' i wa muhmal gardídah?

133 Q.—On what grounds did your Majesty, as regards Bahzád, the Governor, who is a master of his profession, declare that all his plans were confused and bad and every serious work of his abortive and careless?

133 T.—Bah má rasídah kih sartásar i rozgár i abtarash bah behásilí meguzarad wa hamah'umr i náqisash dar masti wa bekhabari bah umúr i sarsari sipari megardad.

133 A.—It has come to my knowledge that all his useless life is spent without effecting anything and all his wasted time in stupor and trifling.

134 M.—Bar zabán i haqíqat bayán az chih ráh raftah kih bahrah,i fulán muhtashim az mál wa jáhi khud bi,'ainih bahrah,i ashjár wa nabátát ast az barq i khulab y'ani barq i abr i be-baran.

134 Q.—Why has this word fallen from the truth-telling lips of your Majesty to wit that the portion of such and such a prosperous one, in his own wealth and rank, was exactly like the portion that the trees and herbs have in a rainless thunder-cloud, that is in a cloud that has lightning but no rain?

134 T.—Chih mustahaqqín rá az mál wa jáhi khud man' menumáyad. Intahá. wa tanjíh wa taqrír i ín tauqí' bar ín wajh ast kih chún án bad-ma,ál arbáb i istihqáq rá az manf a't i jáh wa mál i khud, kih bah nisáb i kamál rasídah bah nasíb i hirmán rasánídah wa amwal i o bah hukm i qismat wa hawálah,i azalí dar haqq i muhtáján wa darweshán bar haqq i oshán dar haqíqat ishtimál dárad wa án betaufíq hamginan rá ba kamál i martabah,i niyázmandí az huqúq i khud be bahrah,i mutlaq sákhtah lájaram bah muqtazá i sunnat i járiyah,i Hazrat i Ahkamul-hákimín kih hamwárah bar majáriyi mukáfát,bah misl jarayán menumáyad án 'adímussa'ádat báwujúd i ghiná i khudá-dadah az tawangariyi khud mahrúm gashtah.

134 A.—Because he prevents those from sharing in his rank and opulence who have a right to do so. End. And the explanation and supplement of this Reply is in this wise *i. e.*, since that ill-destined one allotted blank lots to those who had full right to share in the advantages of his great wealth and high position, and since his possessions by the decree of Fate and according to the ordinance of the day of Creation were of a surety bound up with the rights of the poor and needy, and that hard-hearted one utterly deprived them of their rights, though they were in the utmost need of them, therefore, according to the ways established by the Almighty Lord of Lords, who ever repays by ordaining retribution of like kind, that unhappy one despite of his God-given wealth has been excluded from the fruition of his fortune.

۱۳۳ توقیع بچه موجب فرموده اند که آثار افعال و اطوار رهزا و از فساد مواد دماغی او پدید آمده و ازین راه بچاره گری طبیبان نیازمند است۔

۱۳۴ توقیع بسبب آنکه محال آباد را بفساد خرابی بازمی آرد انتهی یعنی چون ولایتیکه بتولیت اهتمام او تعلق گیرد در خلال اندک مایه مدتی اختلال فساد کلی با صول صالحهٔ آن وصول می یابد پیداست که همین ناشائسته چیز در صورت خلل عقل نخیزد و اینگونه عمل فاسد را جز طغیان مادهٔ فساد سودا شور انگیز برنانگیزد۔

۱۳۵ توقیع از چه راه فرموده اند که فلان مالدار نا گهان بمصیبت تلف آن اموال بیکبار گرفتار خواهد آمد۔

۱۳۶ توقیع چه جمالگی را بدون استحقاق بیکمرتبه کسب نموده انتهی و توجیه این توقیع بوجه وجیه آنست که چون اکتساب همگی آن خواسته بروفق خواست حق نبوده بلکه آنرا از مداخل حرام محض حاصل نموده هرآئنه بر طبق منظومهٔ مشهوره مصرعه بباد آمده هم بباد رود و بعینه از همان راه که آمده بود بهمان طریق بازگردد۔

badalalat i ilhám dar báb i sákhtan i sadd i ín wiláyat hidáyat yáft [*i. e.* Nausherwán] wa bah zu'm i majús sa-oshe ya'ni firishtah orá ín ta'lím namúd chunánchih az mahall i inqita'i jibál i Lazkám tá daryá i khazar harjá rakhnah wa guzargáhe búd bah alwáhi sang i rukhám taráshídah baráwardand wa sárúj i án rá bah adwiyah,i láziqah makhlút wa mamzúj sákhtah alwáh rá bah mekhhái áhanín i garánsang bar ham dokhtand wa já bajá arziz wa surb gudákhtah níz bakár burdand wa asás i sadd rá bah áb rasánídah az án já baráwardand wa muntahá i ánrá az samt i bahr ziyadah az yak míl bah miyán i daryá burdah az q'ar i án bah rú i áb rasánídand wa án sadd rá dar martabah,i istihkam dadand kih tawahhum i bekhabarán ráhi ishtibahi án bah sadd i yájúj kushá'dah wa bainassaddain bajihat i tarraddud i tujjár wa amad wa shud i mardum i án divár bah miqdar i darband i kalán fásilah guzáshtah darwazah darkhur i án az áhan barán nasb namúdand chunanchih hargáh qáfilah az dasht i Turkan wa bilád i Tátár wa sá,ir aqtar i shimál bah Irán áyad yá az Irán badán samt tawajjuh numáyad darwázah rá bukushayand wa ba'd az murúr i qawáfil báz muqaffal numayand chunanchih aknún níz ín tariqah maslúk ast wa az án waqt báz bajá, i sad hazár sipahiyi jarrár kor badán had munjar shudah kih muwáziyi yak hazár tan ez ahád i lashkar i Irán bah nigáhbániyi án sarhad wa muháfazat i darband wa sadd ishtighál medárand wa ín sadd rá Pársiyán darband i khazar wa darband i áhanín wa Turkán Daimúr wa Qábúr wa bah 'Arabí Bábulabwáb wa Babulalán goyand.

structed him; and so from the place where commence the mountain of Lazkán up to the river of Khazr, wheresoever was a weak spot or a place of passage, they filled it up with very heavy hewn stones and cemented and united them with adhesive materials and joined the stones one on the top of the other with very heavy iron rivets and in various places poured in melted spelter and lead; and they carried the foundations of the wall down to the spring level and then built up the wall from that depth: and the end of the wall river-wards they carried more than a mile into the middle of the river, from the bottom of the river to the top of the water, and so strongly did they build the wall that the opinion of the ignorant inclined to believe that it was the wall of the Giants or Scythians (Yájuj); and between the two walls they left a space equal to the width of a broad road for merchants and for the coming and going of the people of that locality and fixed on it a suitable door of iron, and so, whenever a caravan from the plain of Turkán and the towns of Tátár and all the regions to the north came to Irán, or should want to go from Irán in those directions, they used to open the door and after the passing of the caravans lock it again, and so to the present day also this is done; and from that time forth, instead of a hundred thousand picked soldiers, the work has diminished to such an extent that the number of one thousand men of the army of Irán suffices for the watch of that frontier and for the protection of the pass and wall. And this wall the Persians call the pass of Khazr and the Iron pass; and the Turks call it Daimur and Qábur and in Arabic they call it the Gate of Gates and the Gate of Alán.

بدلالت الہام در باب ساختن سد این ولایت ہدایت یافت و بزعم مجوس سروشی یعنی فرشتہ
او را این تعلیم نمود چنانچہ از محل انقطاع جبال از کنار دریای خزر ہر جا رخنہ و گذرگاہی بود
بالواح سنگ رخام تراشیدہ بر آوردند و حصار و برج آنرا بادویہ لازمہ مخلوط و ممزوج
ساختہ الواح را بمیخہای آہنین گران سنگ بہم دوختند و جابجا ارزیز و سرب گداختہ
نیز بکار بردند و آساس سد را با آب رسانیدہ از آنجا بر آوردند و منتہای آنرا از سمت جنوب زیادہ
از یک میل بمیان دریا بردہ از قعر آن بر وجہ آب رسانیدند و آن سد را در مرتبہ استحکام
دادند کہ توہم تخریب ان را اشتباہ آن بستہ یاجوج کشادہ و بین السدین بجہت تردد کاروان
تجار و آمد و شد مردم آن دیار بمقدار دربندی کاران فاصلہ گذاشتہ دروازہ در خور آن از
آہن بر ان نصب نمودند چنانچہ ہر گاہ قافلہ از دشت ترکان و بلاد تاتار و سائر اقطار
شمال بایران آید یا از ایران بدان سمت توجہ نماید دروازہ را بکشایند و بعد از مرور قوافل
باز مقفل نمایند چنانچہ اکنون نیز این طریقہ مسلوک ہست و از ان وقت باز بجای بیست صد ہزار
سپاہی جرار کار بدان حد منجر شدہ کہ بموازی یکہزار تن از آحاد لشکر ایران نگاہبانی آن
سرحد و محافظت دربند و سد اشتغال میدارند و این سد را پارسیان دربند خزر و دربند آہنین
و ترکان دیمور قاپو و عرب فی باب الابواب و باب الالان گویند —

pásbánán chih án mahál madákhil i hujúm i tawáif i nám'adúdah, i khazar wa asnáf i behisáb i saqláb wa ghair i ínhást az Rúm wa Rús wa Tauqá i wa Tátár wa Charkas wa mardum i Saffín wa Bulghár wa Dalbah wa Máchár wa ahl i dasht i Qafcháq wa biládi Cháchí wa Tarján wa Mankár wa Qúmiq wa Qibtán wa gurohi Lazkiyán kih kohsár i eshán bah Dághistán i Lazkí m'arúf ast in tá,ifah wa ghair i inhá chún tawá,if i Yájúj az hadd i hasr wa 'ad berún and lihází sá,ir i makházin wa zakha,ir i mulúk i Irán bah ikhr.,j i án mamlakat az bím i tákht wa táráj in guroh khar ji nigáhbání wa sarf i nigáh dáshtan i in rakhnahgáh meshud chunánchih az mabádiyi rozgár i Kayán wa khusrawán i ál i Sásán tá ágh.z i 'ahd i malik i dádgar i Nausherwán án samt hargiz az muwáziyi sad hazár mard i kárzar tamám siláh be kam wa kást khálí namebúd wa gháyat i ihtimám i mulúk i Irán darin báb bah masábah,i búd kih nám i Sháhi bar sálár i ín sipáh nihadande wa orá rukhsat i julás i ním-takht wa poshidan i ním-taj dadande ta magar in m'aní bá'is i 'itibár i o gardad wa dost wa dushman az o hisáb i digar bar girand wa az in rú orá malikussarír wa án mulk rá biládus-sarír khwanand wa dar naubat i khusrawiyi Nausherwan chún kar i 'adam i taufír i khazá,in ba intihá rasíd wa mu'ámalah az charah-sáziyi-tadbír darguzashtah bah iztirár kashíd wa nazdík búd kih az in jihat chashm zakhme bah kamál i baha wa jamál i mulk rasad wa kár i auliyá i daulat az baland námi bah dushman-kámi kashad bin bar i mantúq i ahluddiwal i mulhamúna

country, which are the most difficult passes and the most terrible of the famous roads of the country of Iran, a large number of guards is required as that place is the way of ingress of the ferocious and countless crowds of Khazr and of the innumerable tribes of Saqlab and of others beside them from Rum and Rus and Touqá,i and Tátár and Charkas and the men of Saffín and Bulghár and Dalbah and Máchar and the people of the plains of Qafchaq and the towns of Cháche and Tarján and Mankár and Qumiq and Qibtán and the swarms of the Lazkiyán whose mountain is known as the Lazki of of Dághistán. This multitude and others than they, as the swarms of the Scythians (Yajuj) are beyond all limit and counting. Consequently all the treasuries of the kings of Irán together with the revenues of that country (from fear of the marauding onslaughts of these swarms), used to be spent in the cost of watching and guarding that dangerous spot and so, from the beginning of the time of the Kayáns [1] and kings of the race of the Sasanians up to the beginning of the time of the just king Naushírwán, that quarter never was left with less than at least one hundred thousand fighting men well-armed, and the care taken by the kings of Iràn in this thing was so great that it came even to this that they used to confer the title of king upon the Commander-in-Chief of that Army and used to grant him permission to sit on a half throne and to wear a demi-crown, so that this might increase his prestige and so that friend and foe might reckon him different from ordinary generals and so they used to address him as 'Enthroned king' and used to designate his principality as a Royal Seat: and in the time of king Nousherwán when the depletion of the treasuries reached its utmost limit and the matter had passed beyond remedy, and reflection was but leading to perplexity, and it nearly came to pass that, by reason thereof, calamity should fall on the fair beauty of the state and the work of the servants of the state had turned from a dignity into a reproach, according to the saying "Inspired are the fortunate" Naushirwán by revelation received the command to build a wall in that region and in the opinion of the Fire-worshippers it was a Sarosh, that is an Angel who so in-

[1] The second dynasty of Persian kings.

پاسبانان چه آن محال مدخل هجوم طوائف نامعدوده خزرواسنافِ بی‌حساب سقالبه
وغیر اینهاست از روم وروس وتوقای وتاتار وچرکس ومردم سقسین وبلغار ودلبه وباچار
واهل دشت قبچاق وبلادِ بیاجی وترجان ومنکار وقوشق وقیطان وگروه لزکیان که کوهسار
ایشان بداغستان لزکی معروفست این طائفه وغیر اینها چون طوائفِ یاجوج
از حدِ حصر وعد بیرون اند لهذا سائرِ مخازن وذخائرِ ملوکِ ایران باخراج آن مملکت
ازبیم تاخت وتاراجِ این گروه خرجِ نگاهبانی وصرفِ نگاهداشتنِ این رخنه گاه می‌شد
چنانچه از مبادی روزگار کیان وخسروان تا آغازِ عهدِ ملک دادگر نوشیروان آن سمت هرگز
از موازی صد هزار مرد کارزار تمام سلاح بی‌کم وکاست خالی نبودی وغایتِ اهتمامِ
ملوک ایران درین باب بنهایه بود که نام شاهی بر سالارِ این سپاه نهادندی واورا رخصت
جلوس نیم تخت وپوشیدنِ نیم تاج دادندی تا مگر این معنی باعثِ اعتبار او گردد ودوست ودشمن
از وحساب دیگر برگیرند وازین رو اورا ملک السریر وآن ملک را بلاد السریر خوانند در نوبت
خسروی نوشیروان چون کار عدم توفیر خزائن بانتها رسید ومعامله از چاره سازی تدبیر
درگذشته باضطرار کشیده ونزدیک بود که از نهجیت چشم زخمی بکمال بهاء وجمال ملک
رسد وکار اولیاء دولت از بلند نامی بدشمن کامی کشد بنابر منطوقِ اهلُ الدُّوَلِ مُلهَمُونَ

132 M.—Chún kasrat i masárif wa makhárij i hirása i báb i alán wa qilá' wa ma'áqil i muta'alliqah badán khássah husún wa sughúr i dúr dast i án istífá,i amwál i khazá,in namúdah chandan kih baqíyah,i án zakhá,ir bah nímah,i talab i b'azo az 'asákir aslá wafá namekunad chih já, i hamah az ín rú rá, i Shápúr i múbid i múbidán badan qarár yaftah kih ín qalíl rá kih ba 'illat i kasrat i qillat az kam ba ghávat kamtar ast ba síghah,i silah badeshan wasil sázand wa hamagí rá bah w'adah,i tauliyah,i huqúq dar sar i sal i nau nawed dihand ín maslahat binábar i husúl i husn i saná wa zikr i jamíl nisbat bah salahi daulat i shaharyár wa nazar ba hál wa ma,ál i junúd niko mauq'a tar ast az akhz i arzáq i náqis.

132 Q.—As the greatness of the expenses and charges on account of the protection of the gate of Alán and of the fortresses and outworks appurtenant thereto, especially the forts and narrow passes distant therefrom, has utterly depleted the Treasuries and that to such an extent that what remains in them is assuredly not enough to pay half the salaries of some of the armies, (what need, to say not of all of them?) the opinion of Shápur, Councillor of councillors accordingly is that they should send them by way of gift this small amount, which on account of its smallness is almost less than nothing, and should give to all the men the good news that it was promised that in the beginning of the coming year the full pay to which they were entitled should be made up to them. This plan is more worthy to receive the honor of praise and favorable mention, with regard to the advantage of the Prince, and also looking to the present and future welfare of the armies, than taking a trifling amount of pay.

132 T.—Rá,i khiradárá, i múbid i múbidán dar ín báb bagháyat níko wa qarín i sawáb ast chih miqdár i silah harchand bisyár kam báshad bá'is i kasrat i tamhíd i asás i shukr wa sipás wa 'illat i qillat i shikwah wa gilah meshawad wa muqarrariyi 'asákir hargáh wáfí wa wáfir nabáshad mújib i shikáyat wa 'adam i rizá bal muntij i karáhat wa baghzá megardad aknún bar mújib i sawábdíd i múbid baqiyah,i khazá,in rá bar hamagiyi án faríq taqsím wa tafríq numáyand wa hamginán rá bah istífá i jumlagi zar i talab i khud dar zúdtarín i waqt az auqát wa nazdík ba wafátarín i w'adah az wa'úd khursand wa khushnúd sázand. Intahá. Ba'is i wafúr i masárif i hirásat i hudúd i án sarzamín kih sa'abtarín i sughúr wa mukhauwaf-tarín i zaháli i mashhúr i kishwar Irán ast kasrat i ihtiyáj ast bah bisyáriyi

132 A.—The wisdom-adorning opinion of the Councillor of councillors in this matter is extremely good and correct for this amount, if expended by way of largess, though it be excessively small, is the means of laying the foundations of thankfulness and gratitude and will tend to the diminishing of murmurs and complaint; and whenever the pay of the troops is small and incomplete, it is a cause of murmurs and discontent, nay, it is even a source of disgust and ill-will. Now, in accordance with the correct views of our councillor, let them distribute and apportion to all the men of that army the whole of the monies remaining in the Treasuries and let them make all the troops grateful and pleased by letting them have all their arrears in full at the earliest possible moment by fulfilling this promise before any other. End. On account of the enormous expense of defending the borders of that

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مرفوع چون کثرت مصارف و مخارج حراست باب الان و قلاع و معاقل متعلقه بدان
خاصه حصون و ثغور دور دست آن استیفا را سؤال خزائن نموده چندانکه بقیه آن
ذخائر به نیمه طلب بعضی از عساکر اصلا وفا نمیکند چه چاره همه ازین رو رای شاپور
موبد موبدان بدان قرار یافته که این قبیل را که بعلت کثرت قلت از کم بغایت کمتر
است بصیغه صله بدیشان واصل سازند و همگی را بوعده توفیه حقوق در سر سال نوید دهند
این مصلحت بنابر حصول حسن ثنا و ذکر جمیل نسبت به صلاح دولت شهریار و نظر بحال و مآل جنود
نیکو موقع تر است از اخذ ارزاق ناقص۔

۱۳۳

توقیع رای خردآرای موبد موبدان درین باب بغایت نیکو و قرین صواب است چه مقدار صله
هر چند بسیار کم باشد باعث کثرت تمهید اساس شکر و سپاس و علت قلت شکوه و گله شود
و مقرری عساکر هرگاه وافی و وافر نباشد موجب شکایت و عدم رضا بل مستتبع کراهت
و بغضا میگردد و اکنون بموجب صوابدید موبد بقیه خزائن را بهمگی آن فریق تقسیم و تفریق
نمایند و همگنان را باستیفا جملگی تر طلب خود در زودترین وقتی از اوقات و نزدیک
بوفاترین وعده از وعود خرسند و خوشنود سازند انتهی باعث وفور مصارف حراست حدود
آن سرزمین که صعب ترین ثغور و مخوف ترین دلهاهای مشهور کشور ایران است اکثرت احتیاج است به بسیاره

131 M.—Bachih sabab dar m'ariz i bayán i haqíqat i hál i mardum farmúdand kih fulán níko mahzar sazáwár i gháyat i marátib i 'ináyat wa a'lá daraját i ri'áyat i má shudah chunánchih fulán bad-akhtar mustahaqq i asfal i darakat i belutfí wa ná miharbániyi má gardidah?

131 Q.—Why has it been pronounced by your Majesty in the place of utterance of true judgments on men that a certain one of good fame deserves from you the highest degree of favor and the greatest possible kindness just as such and such an ill-starred one merits the extreme of your displeasure and disfavor?

131 T.—Basabab i ánkih har do dar gháyat i martabah,i nasihat wa ghash and. Intahá tauzihi in ibhám badin wajh ast kih nazd i má ba tahqiq paiwastah kih ín wifaq-á,ín kih khwáhán i daulat i má wa daulat-khwáhán i mast dar kamál martabah,i bihbúd-joi wa khair-pazohíst wa án nifáq-sarisht dar aqsá i páyah,i shar-andeshí wa bad-sigálíst.

131 A.—Because each one of those men has reached the highest point, the one of *faithfulness and the other of treachery. End. The explanation of this obscure saying is in this wise viz., that I have perfectly ascertained that this kindly one who is a well-wisher of me and my well-wishers is most thoroughly in earnest in seeing to my welfare and prosperity, and that other, full of hate, is as busy as possible in malice and in planning evil.

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* Nasihat: faithful monition as ghash is treacherous advice.

[۱۲] مرفوع بجهت سبب در معرض بیانِ حقیقتِ حالِ مردم فرمودند که فلان نیکو محضر سزاوارِ
غایتِ مراتبِ عنایت و اعلیٰ درجاتِ رعایت باشد چنانچه فلان بد اختر مستحقِ اقل درکاتِ
بی لطفی و نامهربانی باگردید۔

[۱۳] توقیع بسبب آنکه هر دو در غایت مرتبهٔ نصیحت و غش اند انشاء توضیحِ این ابهام بدین وجه
است که نزدِ با تحقیق پیوسته که این وفاق آئین که خواهانِ دولتِ ما و دولت خواهان
ماست در کمالِ مرتبهٔ بهبود جوئی و خیر پژوهی است و آن نفاق سرشت در اقصای
مایهٔ شر اندیشی و بدسگالی۔

129 M.—Bachih wajh abwáb i 'ináyat wa ri'áyat i qalbí wa jinání wa ihsán wa tahsín i fi'li wa zabání bar rú i istihqáq wa isti'dád i fulán insidád yáftah?

129 Q.—Why have the gates of hearty favor and kindness and bounty and approbation in word and in deed been closed on the worth and merits of such a one?

129 T.—An nikohídah atwár mahásin wa mahámid i hamídah,i márá kih pasandídah,i dost wa dushman ast bah nazar i qabúl na dídah wa lawázim i 'izám wa ijlal i ín daulat-khánah,i iqbál chúnánchih haqq i maqám ast bajá nayáwardah

129 A.—That evil one looked not with the eye of veneration upon my good deeds and excellent virtues, which are praised both by friend and foe, nor did he discharge the duty of paying respect and reverence to this house of good fortune as was due thereto.

130 M.—Bachih sabab fulán mihtar babasb i farmúdah,i khusro mahkúm wa farmánbar i fulan kihtar shudah bá wujúd i ánkih bar o hákim wa farmán-rawá búdah.

130 Q.—For what reason has a certain chieftain by the order of Khusro become the servant and subordinate of a certain underling though that chief was formerly his lord and master?

130 T.—Basabab i ánkih tasaddiyi a'mál orá mast sakhtah wa bah istizhár i án az má níz izhár i ghiná mínumáyad. Intahá taqrír i ín tauqí' án ast kih tauliyat i wiláyat pas az pastiyi páyah sarmáyah,i khud-parastiyi o shudah wa qillat i farákhdilí b'ad az kasrat i tangdasti 'illat i ziyádah sarf wa badmastiyi o gardídah chandán kih basabab i tunukiyi zarf i qudrat wa tangiyi hausilah,i táqat fart i ghiná i khud rá kih az taraf i ighná i mást sarmáyah,i istighná az má sákhtah lájaram ba jurm i ín jur,at bar mújib i wujúb i tanbíhi gháfil 'uqúbat i o bah i'lá i sáfil tajwíz farmúdah zordast i án firo-máyah rá zabardast i o namúdahem.

130 A.—Because entrusting him with the conduct of affairs has intoxicated him, and on the strength of it he has paid no regard to me. End. The explanation of this reply is this that the entrusting him with the Government of countries although he is of low degree was the cause of his pride, and the pettiness of his soul coupled with the exceeding narrowness of his former circumstances was the reason of his pride and intoxication so that on account of the fragility of the cup of his ability and the narrowness of the capacity of his power, the abundant opulence he enjoyed (which was only due to my enrichment of him) became the cause * of his disregard of me and so on the score of this audacity, on account of the propriety of punishing the disrespectful, We have ordained that his chastisement should be brought about by means of the elevation of a low fellow and We have made that upstart's servant his master.

* Lit. he made the abundance of his opulence * * * the cause of his independence of me.

مرفوع[۱۲۹] بجه وجه ابواب عنایت ورعایت قلبی وجنانی واحسان تحسین فعلی وزبانی برروی استحقاق واستعداد فلان نسداد یافته —

توقیع[۱۲۹] آن نکوهیده اطوار محاسن ومحامد حمیده ما راکه پسندیده دوست ودشمن است بنظر قبول ندیده ولوازم اعظام واجلال این دولتخانه اقبال چنانچه حق مقام است بجا نیاورده —

مرفوع[۱۳۰] بجهت سبب فلان مهتر بحسب فرموده خسرو محکوم وفرمان پذیر فلان کهتر شده باوجود آنکه بروحاکم وفرمانروا بوده —

توقیع[۱۳۰] بسبب آنکه تصدی اعمال او راست ساخته وباستظهار آن از مانیز اظهار غنا نموده است تقریر این توقیع آنست که تولیت ولایت پس از پستی پایه سرمایه خود پرستی او شده وقلت فراخ دلی بعد از کثرت تنگدستی علت زیاده سری وبدمستی او گردیده چندانکه بسبب تنگی ظرف قدرت وتنگی حوصله طاقت فرط غنا بیخود را که از طرف اغنای ماست سرمایه استغنا از ما ساخته لاجرم بجبر این جرأت بر موجب وجوب تنبیه غافل عقوبت او باعلام سافل تجویز فرموده زیردستان فرومایه را زبردستان نموده ایم —

127 M.—Fulán nisbat i khiyánat ba tahwíldár i jawáhir khánah,i sarkár i shaharyár mídihad?

127 T.—Siqát i márá ba zishtiyi kirdár nisbat nabáyad dád wa bar rá i má i'tiráz nabáyad kard. Imalhá tanjíhi in tauqí' án ast kih madám kih az mutakaffilán i ashghál i jalílah,i sarkár khiyánate sar nazanad kih dar isbát i án az fart i zuhúr bah tahin i baiyanah wa yamín niyázmand nabáshad ba mahz i zan wa takhmín muta'arriz i hatk i 'irz i ahl i 'itimád má na gardand wa daqíqah,i az daqáiq i 'itiraz bar rá i dánish-ára i má be wajh i wajih rawá nadárand.

127 Q.—A certain person accuses a custodian of the Royal jewel house of dishonesty?

127 A.—People should not impute malfeasance to my trustworthy servants nor lay blame on my judgment. End. The explication of this reply is this, that until some dishonesty on the part of the servants entrusted with the important affairs of the king should be apparent, such that owing to its abundant and self-evident clearness statements of sworn witnesses are not needed to prove it, people ought not, merely on doubt or suspicion, to be ready to tear down the reputation of my confidential servants nor without the best of reasons cast up some tiny matter by way of slur upon my wisdom-adorning judgment.

128 M.—Mújib i amr i shaharyár bah ruswá namúdan i fulán dar anjumanhá i shahar wa diyár wa rekhtan i abrú, i o ba sarzanish i mard wa zan dar har kú i wa barzan chíst.

128 T. An kam khirad az ziyádah-sarí kih lazimah,i bad gauharist bá wujúd i qillat i sarmáyah,i ihtishám az ziyi khadam wa hasham bar ámadah bah libás i akábir i mamlakat wa a'yán i daulat dar ámadah wa m'aházá wa zika az inha guzáshtah áhang i taraqqi bar madárij i aflak y'aní d'awiyi barabari wa hamsawiyi má dárad.

128 Q.—What is the reason of your Majesty's order to dishonor such a one in the assemblies of the city and villages and to degrade him so that men and women in every lane and quarter may jeer at him?

128 A.—That foolish one, from pride, the usual concomitant of base birth, despite the smallness of his means of grandeur has emerged from the garb of a slave and servitor and has put on the attire of the grandees of the kingdom and chiefs of the State, and notwithstanding this and that, going far beyond all this [*i. e.*, the dress and position of a grandee] he actually has the purpose to ascend the staircase of the sky, that is, he lays claim to equality and like dignity with Me.

مرفوع ۱۲۹ بجهه وجه ابواب عنایت و رعایت قلبی و جنانی و احسان و تحسین فعلی و زبانی بر روے استحقاق و استعداد فلان نسد اد یافته —

توقیع ۱۲۹ آن نکوهیده اطوار محاسن و محامد حمیده ما را که پسندیده دوست و دشمن است بنظر قبول ندیده و لوازم اعظام و اجلال این دولتخانه اقبال چنانچه حق مقام است بجا نیاورده —

مرفوع ۱۳۰ بجهه سبب فلان مهتر بحسب فرموده خسرو و محکوم و فرمان بر فلان کهتر شده باد چون که بر وحاکم و فرمانروا بوده —

توقیع ۱۳۰ بسبب آنکه تصدی اعمال او راست ساخته و باستظهار آن از ما نیز اظهار غنا نماید اسپ تقریر این توقیع آنست که تولیت ولایت پس از پستی پایه سرمایه خود پرستی او شده و قلت فراخ دلی بعد از کثرت تنگدستی علت زیاده سری و بدستی او گردیده چنانچه بسبب تنگی ظرف قدرت و تنگی حوصله طاقت فرط غناے خود را که از طرف اغناے ماست سرمایه استغنا از ما ساخته لاجرم بجرم این عبارت بر موجب وجوب تنبیه غافل عقوبت او با علام و سافل تجویز فرموده زیر دست آن فرومایه را زبردست او نموده ایم —

126 M.—Marzbán i Fáris binábar i farmúdah,i shaharyár az takht-gahi Istakhar sad tan az mardán i tanáwar i kár ázmúdah bará i bandagiyi dargáh b'ad az takrár i imtihán wa ikhtibár ikhtiyár namúdah muddatest kih badargah ámadah házir and darbáb i ánán farmán chist.

126 Q.—The Ruler of Tars in accordance with your Majesty's order has selected from the metropolis Istakhar [Persepolis] a hundred men of great size, well trained for the service of the Palace, after repeated tests and trials, and they have arrived here some time ago. What is the Royal order in respect to them?

126 T.—Hamginán rá ágah sázand kih khátir-khwáhi asliyi má az khadamah,i in dargáh mahz muhabbat i tihidili wa ikhlás wa 'aqidat i jibillist na khidmat i badani wa parástáriyi záhiriyi iztirári wa wufúr i ujúr wa tafazzulát nazar bah muláhazah,i in m'anist. Intahá taujíhi in tauqí' án ast kih chún tartíb i rawátib i marsúmah wa mawájib i mustamirrah bah hamah khadamah wa bar ín qiyás sá,ir i 'atáyá i mustanifah,i má ba hamagí paristárán wábastah bahusúl i wusúq bar 'iláqah,i wilá i qalbí wa widád i batinist nah isti'mál i jawárih wa a'zá i nirúmand báyad kih dilah wa dánistah dar bandagi shurú' numayand wa az khasárat i intahá pur hazar búdah biuán i basírat i ibtidá badin jasárat nakunand.

126 A.—Let them all know that my innermost desire is to have from the servants of my Royal Palace the most hearty affection and love and unfeigned trust, and not mere bodily service and visible compulsory obedience and the largeness of the pay and my abundant kindness [upon them] are due to this consideration. The explication of this reply is this, that since the arrangement of the regular salaries and fixed wages of all my servants and similarly all the largesses from time to time bestowed by me upon all my servitors are dependent on my obtaining their strong and hearty love and cordial affection, and not merely on the using of their strong bodies and limbs; it is necessary that these new men should begin their service with their eyes open and should not stir without seeing the beginning of it, but on the contrary should anxiously regard the end of it, lest it be evil.

* Persepolis was the metropolis of Persia during the three first dynasties.

125

مرفوع مرزبان فارس نابر فرموده شهریار از تختگاه اصطخر صمدتن از مردان تناور کار آزموده
برای بندگی درگاه بعد از تکرار امتحان و اعتبار اختیار نموده تدنیست که بدرگاه آمده حاضرند درباب
آنان فرمان چیست -

126

توقیع همگنان را آگاه سازند که خاطرخواه اصلی ما از خدمه این درگاه محض محبت دلی و اخلاص
وعقیدت جبلیست نه خدمت بدنی و پرستاری ظاهری اضطراری و وفور اجور و تفضلات نظر بملاحظه
اینمعنی ست انتهی توجیه این توقیع آنست که چون ترتیب رواتب مرسومه و مواجب مستمره بهمه
خدمه و بر این قیاس سائر عطایای مستانفه ما بهمگی پرستاران وابسته بحصول وثوق بر علاقه ولای
قلبی و وداد باطنی ست نه استعمال جوارح و اعضا نیرومند باید که دیده و دانسته در بندگی شروع
نمایند و از خسارت انتها پرحذر بوده بدون بصیرت ابتدا بدین جسارت نکنند.

124 M.—Fulán 'ámil kih dar bárah,i o amr i wálá hamulázamat i darbár sádir shudah muddáthást kih az 'ákifán i dargah ast dar báb i 'arz i hál i o bar sabil i takrar raf'i hijáb i ádab namúdah wa tashrif i jawab nayáftah wa bá ín halat kih ahwálash istifá,i anwa'i badhali namúdah wa istiqbálash badalálati mutábiqiyi muqtaza i hál ishraf bar sú i ma,ál darad i'lám hamújib i iltizám i dargáh dar khwah menumáyad,

124 Q.—A certain Governor who was ordered to attend the Durbar has for long been in attendance and we have several times put aside the veil of decorum concerning the matter of petitioning your Majesty as to his case, but have not been honoured with an answer and seeing that his present condition is full of all kinds of misery and his future state being similar to his present one seems likely to result as badly, he craves information of the reason why he is forced to be in attendance?

124 T.—*An tabáh-kár bahangám i 'amal 'ammah,i wufúd i ra'áyá wa junúd i baráyá khássah ánán kih az jaur i gumashtagán i o baján ámadah nazd i o batazallam míraftand bar dargáhi khud mauqúf wa mahbús namúdah az izn i dakhúl mahrúm wa máyús midásht lajaram bajurm i ín jur,at wa hukm i wujúb i jazá i a'mál ba amsál i án misal i 'alí bar ín mújib nafáz yáft kih chandan dar dargáh mankúb wa mahjúb búdah bashad kih pádásh i kirdár i nabakár i khud kih nisbat ba zor-dastán i khwesh ba 'amal áwardah az hujjáb i má kih zabardastán i wai and daryabad.*

124 A.—That pernicious one, when he is in charge of affairs, delays and detains at his abode all the courtiers and numbers of the people, especially those who from the oppression of his agents have come to him in the last straits to complain, and neither gives order to receive them nor any hope of it. consequently for this lawless offence of his and because it was right to recompense him similarly for his act, my high order has issued to this effect that for some time he should be disgraced and refused access so that he should find from the guards of my Durbar, who are stronger than he is, the reward of that evil behaviour that he has displayed to those who were beneath him.

125 M.—Khairkhwáhán khwáhish i ágáhi bar ín amr i nihán dárand kih dar shab i guzashtah bar zabán i shaharyár guzashtah kih az fulán bar nafs i khwesh emin nayam ?

125 Q.—Your well-wishers desire information on this secret matter viz, that last night your Majesty uttered this word "I have no surety for my life at the hands of such a one?"

125 T.—Záhir shud kih án kamdiyánat bisyár khiyánat ba hubb i mál i dunyá mutadaiyan wa mafitún ast. Jataha wa taujihi ín tauqi' ánast kih bar ánkih bátinash az dostiyi mál mamlú báshad záhir ast kih ba muqtazá i ín qaziyah, i haqqah kih dost i dushmanán darhaqiqat dushman i dostán báshad har,a,inah ma,ál i kárash ba dushmaniyi dostán khwáhad anjámid.

125 A.—It was obvious that that unrighteous and dishonest one worships and loves his own passion for worldly wealth. End. And the reason of tdis reply is this that whosoever has his mind fille with the love of wealth it is clear that in accordance with that true word "the friend of one's enemies is "essentially the enemy of one's friends") the result of his actions will assuredly be enmity to [me and] my friends [*i.e.*, wealth and I are in this matter enemies that is, he may easily be bribed to kill me].

۱۲۳
مرفوع فلان عامل که دربارهٔ اوامر و الا بملازمت دربار صادر شده مدتهاست که از عاکفان درگاه است در باب عرض حال او بر سبیل تکرار رفع حجاب آداب نموده و تشریف جواب نیافته و با انحالت که احوالش استیفاء انواع بدحالی نموده و استقبالش بدلالت مطابق مقتضای حال اشراف بر سوء مآل دارد اعلام بموجب التزام درگاه درخواه مینماید—

۱۲۴
توقیع آن تباه کار بهنگام عمل عامه و فود رعایا و جنود برایا خاصه آنانکه از جور گماشتگان او بجان آمده نزد او تظلم میبرفتند بر درگاه خود موقوف و محبوس نموده از اذن دخول محروم و مایوس میداشت لاجرم بجرم این جرأت و حکم و جوب جزای اعمال امثال آن مثال عالی بر نمیوجب نفاذ یافت که چندان در درگاه منکوب و محجوب بوده باشد که پاداش کردار نابکار خود که نسبت بزیردستان خویش بعمل آورده از حجاب ما که زبردستان وی اند دریابد—

۱۲۵
مرفوع خیرخواهان خواهش آگاهی برین امر نهان دارند که در شب گذشته بر زبان شهریار گذشته که از فلان بنفس خویش ایمن نیم—

۱۲۵
توقیع ظاهر شد که آن کم دیانت بسیار خیانت محب مال و نیابت دین و مفتون است انتهی توجیه این توقیع آنست که هر آنکه باطنش از دوستی مال مملو باشد ظاهر است که بمقتضای این قضیهٔ حقه که دوست دشمنان در حقیقت دشمن دوستان باشد هر آئینه مآل کارش بدشمنی دوستان خواهد انجامید—

123 M.—Dar in wilá jam'e az akábir ba dargáhi wálá ámadah sipás i 'ináyat i Hazrat i Bárí ta'álá dar zimn i husúl i amn wa amán wa árámish i zamín wa zamán ba mayámin i 'adl wa ihsán i shaharyár dar sadd i rakhnah,i sarhaddhá wa raf'i fitnah wa fasád i mufsidan wa kasr i saulat i dushmanán wa daf'i jaur i sitamgárán bajá meárand.

123 Q.—In this time a company of men of rank have come to your Majesty's high presence and tender their thanks for the goodness of the Lord God Most High in respect of the safety and peace and comfort that the land enjoys in these times by reason of the abounding justice and kindness of your Majesty, in suppressing trouble on the borders (lit. closing holes on the outskirts) and removing the sedition and villany of evil men and breaking down the prestige of our enemies and putting far away the tyranny of oppressors.

123 T.—Hamáná hamgirán medánand kih án kih bar zaminiyán sulúk i sabil i itá'at i mulúk i dádgar i niko kár lázim namúdah bar mulúk níz sarf i tamámiyi masá'iyi khud dar hirásat i eshán wájib farmúdah bal dar báb i tawajjuh basá,ir i dawá'iyi khud az jamí' i wujúh wa jihát bajihat i himáyat wa ri'áyat i sipáh wa ra'iyat bar marátib i wujúb afzúdah akmún báyad kih námhá i eshán dar dafátir sabt numáyand tá bar mújib i jazá i ihsán ba ihsán mukáfát i izhár i imtinán i hamginán bar wajh ihsán ba zuhúr rasad.

123 A.—Certainly all know that He who has made it the duty of all people to pursue the path of obedience to just and upright kings, has also enjoined on kings to spend their whole energies in the protection of their subjects, nay He has made it most necessary that on every ground they should with all their heart devote their attention to defending and guarding their soldiers and people.

Now it behoves that the names of those grateful ones be inscribed in the Register so that, as it is proper to repay kindness with kindness, the recompense of their signal gratitude be fully made.

مرفوع عامهٔ رعایا و برایا میگویند که پادشاه خرسند نمیشود از همگی جهانبانان جز بشدت در کار خود و پربصیرت بودن در فرمانبرستان و با آنکه پادشاه در نهایت فراغ خاطر و راحت بدست و رعیت در غایت تعب و مشقت جان و تن و آن آسایش نظیر این افتان و آزمایش است انتهی توجیه و تفسیر این مرفوع آنست که خسروان از همگی فرمانبران جز بدرستی عقیدت و عدم سستی در خدمت و سائر امور سلطنت با نهایت دلبستگی و بصیرت در اطاعت اوامر سلطانی قناعت نمی کنند حالانکه گرفتاری رعایا بکار پرستاری ایشان در عین تعب کشی و رنج برداری است و تحمل و بردباری اضطراری مثل رفاه حال و فراغ بال ملوک نیست چه قیاس حال فارغ بشاغل قیاس مع الفارق است نزد عاقل و بینهما لا سیّان مصرعه ببین تفاوت ره از کجاست تا بکجا۔

توقیع عامه در گیتی بسیار اند و همگی مشترک در یک کار و پادشاهان یگانه و بے همتا و هریک از عامه منفرد اند بهمت خود و هم قسمت یافته میانه همگی بهموم همگنان و هم هریکے از ایشان منقضی میگردد و هم ما بامور ایشان دائمیست و باقی نماند در امور ایشان با وجود وفور آنها بر ما بقیه از تدابیر که دران خوف تقصیر باشد تبیین این توقیع علی الاجمال آنست که کافهٔ ناس بحسب عدد بیشمار اند و با وجود این همه باهم متعدد و متحد یکدیگر اند در همه کار و پادشاه با وجود یکتائی در

118 M.—Az chih ráh farmúdand kih bahangám i ishtighál i má dar kárhá i sarkár futúr wa taqsír rawa na báyad dásht. Intahá yá'ni hargáh márá ba shaghle az ashghál i mulk wa mál misl i raf'i sharr i a'dá wa jabr i kasr i auliyá ishtighál rú dihad basabab i ghaflat i má kih az báb i tagháful wa tajáhul i 'árif ast qusúr wa futúr rá dar biná i a'mál wa umúr ráh na báyaddad.

118 Q.—Why has the Prince said that no harm nor shortcoming ought to happen in the public affair whilst he is (otherwise) engaged? End *i. e.* when we are engaged in any one of the many affairs of the State and exchequer, such as in remedying the harm done by our enemies or re-uniting the broken bonds of the friendship of friends, the servants of the State should take care that no harm or neglect occur in the foundations of affairs, relying on our inattention, for that is a sort of intentional inattention and voluntary ignorance (*i.e.*, the king really has his eye on things).

118 T.—Ba wásitah,i ánkih dar waqt i báz pardákhtan kárpardázán rá bah taqsír sarzanish nah numáyam. Intahá tá ánkih dar hál i farágh i bál ba-sabab i jarímah,i tafrít wa taqsír dar shaghl tasghír i shán dar zimn i taubíkh wa taqrí' badeshán báz nagardad wa bá'is i khalal dar bulúgh i 'amal wa balagh i 'amal i hamginán na shawad.

118 A.—For this reason that when We become disengaged We may not have to punish our servants for their faults. End. That is to say, when my mind is at leisure, on account of their fault in omitting and neglecting their duty, I may not have to chide and rebuke them and diminish their rank and thus the realization of the hopes of all as to their obtaining preferment be not ruined.

119 M.—Ba'ze az khássah ikhtisás i Dárá ba kasrat i jawá,iz wa 'awá,idi sultání bá intifá, bah manáfi' wa fawá,id i murattabah bar martabah,i khiláfat wa nayábat mutawallíyán i a'mál i díwání baghá-yat bejá wa bewajh medánand.

119 Q.—Some of the special counsellors consider the extraordinary favor shown to Dárá in the numerous gifts and largesses which the Prince showers upon him, (notwithstanding the emoluments which he derives from the proper profits of his office as Deputy of the Trustees of the Royal Court) highly improper and unreasonable?

119 T.—Ba wásitah,i ánkih ittilá' i má ba 'ilmul-yaqín paiwastah kih hamagi ín in'ám wa ifzál dar sartásar i rozgár i 'umr i Dárá ba fá,idah,i yak rozah,i 'ilm wa 'amal i o kih bah 'álamiyán merasad barábarí namenumáyad,

119 A.—My reason is that I have attained certain knowledge that all those gifts and grants in Dárá's whole life would not equal the profit that accrues to mankind from one day of Dárá's work and wisdom.

[115] مرفوع از آنچه راه فرموده‌اند که بهنگام اشتغال ما در کارهای سرکار فتور و تقصیر روا نباید داشت انتهی یعنی
هرگاه ما را اشتغال از اشتغال ملک و مال مشغول بدفع شر اعدا و جبر کسر اولیا اشتغال رو دهد بسبب غفلت ما که
نباید مهمات ملکی و مالی ما را شکست و قصور و فتور راه یابد و در بنای اعمال و امور راه نباید داد۔

[116] توقیع بواسطهٔ آنکه در وقت بازپرداختن کارپردازان را بتقصیر زنش نمایم انتهی تا آنکه در حال فراغ بال
بسبب جریمه اثر ربط و تقصیر در شغل تسخیر شان در ضمن توبیخ و تقریع بدیشان بازگردد و باعث خلل در بلوغ
امل و بلوغ آمل همگنان نشود۔

[117] مرفوع بعضی از خاصه اختصاص دارا بگشت جوائز و عوائد سلطانی با انتفاع بمنافع و فوائد مرتبه بر مرتبهٔ خلافت
و نیابت متولیان اعمال دیوانی بغایت بیجا و بیوجه میدانند۔

[118] توقیع بواسطهٔ آنکه اطلاع بالعلم الیقین پیوسته که همگی این انعام و افضال در سرتاسر روزگار عمر دارا
باضافهٔ یکروزه علم و عمل او که بعالمیان میرسد برابری نمینماید۔

115 M.—Az chih ráh amr i wálá b past sákhtan i qadr wa miqdár i fulán muhtasham simat i isdár yáftah.

115 Q.—Why has the Prince given the sign t degrade from his dignity and rank, such and such man of high degree? [lit. has your high ord received the sign of issuing]?

115 T.—An khud-rá i khumúl wa gumnámíyi khud rá kih qabl az shuhrat wa shád-kámí dásht hamaná dídah wa dánistah farámosh kardah shewah,i mardum i násipá- khweshtan-náshinás pesh áwardah.

115 A.—Verily that head-strong fellow ha wilfully forgotten the unknown condition and obs curity in which he was, prior to his present notoriety and prosperity, and has adopted the behaviour of th ungrateful, and self-ignorant man.

116 M.—Sabab i 'azl i fulan walí az 'amal chíst?

116 Q.—What is the reason that such and suc a Governor has been dismissed from office?

116 T.—Mújib i án ínast kih mahál i wiláyat i án ná-shá,istah kar qabl az tauliyat i o ábádiyi bá,istah nadáshat chún tafwíz i an shaghl ba qasd i islahi fa-id wa tarwíj i kásid ba án mufsid shudah búd o ba mújib i farmúdah 'amal namúdah sa'úbat i 'uqúbat i ghazbán i mará bar 'isyán i khud ásan kardah balkih baja i isti'mal i masálih a'm-l i mafúsid bakár burdah wa dar bazl i islah ifsad ba 'amal award lajaram ba jurm i ín páyah,i shar-rat marárat i 'azl kih dar bárah,i 'ummál hazár bárah az átat i sharárah dar hirafat bosh ast dar kar i o kardom tá magar mújib i 'ibrat i sáir i mufsidán shudah az fasád basaláh wa sadád baz ayand wa az tabah-kári ba shaistagi giráyand.

116 A.—The reason is that the lands of th territory of that incapable one were not well people and cultivated prior to their being committed to hi charge, and when I entrusted that work to that ba man, in order to correct what was wrong, and t expel all counterfeits and to replace them with wha is genuine, he, paying no attention to my orders, con sidered the fierce terrors of my wrath against hi faults as a light thing, nay, instead of using righ remedies, he committed many evil actions and i place of correcting things made them worse, an it is for this heinous crime that we have con demned him to this bitterness of dismissal, which fo officials is a thousand times worse than the torture o burning, so that perchance all such delinquents shoul be warned and turn away from evil to rightness an truth and leaving their wickedness should choos righteousness.

117 M.—Bachih mújib fulán az a'yán i mulk ha-b-ul-amr i malik sazawár i talqíb ba laqab i parágandah sukhani wa hazayán-goi shudah?

117 Q.—For what reason, has a certain hig official been by the order of your Majesty adjudged to be worthy of the title of babbler and chatterer?

117 T.—Hamagi 'azímat-há i ín mard az bátin i o berún mítaráwad bidún i fikrat wa rawíyat. Intahá ya'ni chún jami' i 'aza,im i o be mashwirat i qasd wa rukhsat i rá i rá í mídihad az ín ráh sartásar i maqálát i o az maqúlah,i muhálát wa qabilah,i auhám wa aghlát básbad falámahálah ba yáwah-goi wa harzah dirái juz badín gúnah bálate hawálat (1) na rawad.

117 A.—All that man's intentions trickle out from his heart without thought and consideration End. Viz., since all his intentions, without deliberate purpose and the sanction of his judgment, disclose themselves openly, it follows that all his words are, as it were, impossible or conjectural or untrue and doubtless the king would not have affixed upon him the title of chatterer and babbler had it not been for such facts.

[۱۲۳] مرفوع درینولا نمیقهٔ از اکابر بدرگاهِ والا آمده سپاسِ عنایتِ حضرتِ باری تعالی در ضمنِ حصول
امن و امان و آرامشِ زمین و زمان بمیامنِ عدل و احسانِ شهریار و سدِّ رخنهٔ سرحدها و رفع
فتنه و فساد مفسدان و کسرِ صولتِ دشمنان و دفع جورِ ستمگاران بجا می آرند۔

[۱۲۴] توقیع همانا همگنان میدانند که آنکه بر زمینیان سلوکِ سبیلِ اطاعتِ ملوکِ دادگرِ نیکوکار لازم
نموده بر ملوک نیز صرفِ تمامی مساعی خود در حراستِ ایشان واجب نموده بل در بابِ توجه بسار
دواعی خود از جمیع وجوه و جهات بجهتِ حمایت و رعایتِ سپاه و رعیت بمرتبِ وجوب افزوده و الحال
باید که نامهای ایشان در دفاتر ثبت نمایند تا بر موجب جزای احسان باحسان مکافات اظهار امتنانِ
همگنان بر وجهِ احسن بظهور رسد۔

zát jamí' i qasdhá wa niyathá i khud rá munqasim wa parágandah sákhtah dar tadbír i mahám i súrí wa m'anawiyi mardum wa qasd i har yak az hamginán ba zúdi basar áyad bargáh muhim wa maqsúd i eshán bar áyad wa qasdhá i mutakassirah,i bádsháh bai'tibár i takassur muta,'allaq kih paiwastah ba ihtimám i tamám ba intizám i silk i nizám i kullí wa insirám i mahám i kul báz bastah ba farjám rasidaní nest wa basar ámadaní nah (nest) chunánchih dar bárah,i saranjám i kár i anám hech daqqah,i az daqaiq i siyásat wa tadábír (báwujúd i ifrát) báqí namánad kih angusht i girift wa gír bar harf i tafrít wa taqsír i án tawán guzásht.

and distributes the whole of his plans and inte[illegible] tions among the different schemes and consideratio[illegible] for relieving the seen and unseen afflictions of ma[illegible] kind, and while the aim of the individual is soo[illegible] fulfilled, as soon as his difficulty and object are pe[illegible] ceived, the numerous plans of kings, on account [illegible] the multiplicity of matters dependent on them, bein[illegible] ever concerned most intimately with arrangemen[illegible] for the continuity of general good government an[illegible] for the terminating of all difficulties are not of [illegible] kind likely to be fully accomplished and come to a[illegible] end, and so, in the matter of executing public busine[illegible] not the most trifling of all the problems of Gover[illegible] ment and the counsels of State (despite their abund[illegible] ance) has been forgotten so that one could put th[illegible] finger of censure upon a letter too few.

121 M.—Bachih wajh dar báb i fulán saiyáf az jará,im wa jináyát ba mauqif i 'arz mírasad dar qabúl i án tawaqquf minumáyand.

121 Q.—On what account does your Majes[illegible] show such reluctance to receive the complaints th[illegible] are made to you respecting the sins and crimes of [illegible] certain swordsman?

121 T.—Nazd i má ba tahqíq paiwastah kih posh i o sarf i naqd i ján i 'azíz dar ráhi má baghá-yat khwár ast wa in gúnah parastáre kih mard i kár wa sháistah,i paikár wa nabard báshad badín máyah,i makramat darkhur wa badín páyah,i manzilat sazáwár ast.

121 A.—I have learnt for a certainty that in h[illegible] eyes the spending of the precious treasure of his li[illegible] for me is a mere trifle, and a servant of this kind wh[illegible] is a man of action and fit for the battle stri[illegible] deserves this much favour and this degree [illegible] honour.

122 M.—Daulat khwáhán khwáhish i ágáhí bar mújib i 'afu bar lawázim i 'isyán wa tughyán i ahl i Rúm darand.

122 Q.—Your loyal servants wish to know th[illegible] reason of your clemency respecting the misdeeds an[illegible] rebellion of the people of Rum?

122 T.—Ba dalálat i izhár i taubah wa inábat wa zuhúr i amárát i nadámat wa i'tiráf i sudúr i gharámat karámat i má dar zimn i bakhshá,ish i gunáh badeshan ráh burdah.

122 A.—When it was shown that they felt co[illegible] trition and repentance and exhibited the signs [illegible] shame and made confession of their faults m[illegible] mercy found its way to them to forgive the[illegible] crimes.

ذاتِ جمیع قصدها و نیتهاے خود منقسم و پراگنده ساخته در تدابیرِ مهامِ صوری و معنوی مردم
و قصدِ هر یک از همگنان بزودی بسر آید هر گاه مهم و مقصودِ ایشان بر آید و قصدهای متکثرهٔ بادشاه
باعتبارِ تکثرِ متعلق که پیوسته باهتمامِ تمام بانتظامِ سلکِ نظامِ کلی و انصرامِ مهامِ کل بازبسته
بفرجام رسیدنی نیست و بسر آمدنی نه چنانچه درباره سرانجامِ کارِ انام هیچ دقیقه از دقائقِ
سیاست و تدابیر با وجودِ افراط باقی نماند که انگشتِ گرفت و گیر بر حرفِ تفریط و تقصیرِ آن
توان گذاشت۔

مرفوع[۱۲۱] بچه وجه درباب فلان ستاف از جرائم و جنایات بتوقیف عرض می رسد در قبولِ آن
توقف می نمایند۔

توقیع[۱۲۱] نزدِ ما بتحقیق پیوسته که پیشِ او صرفِ نقدِ جانِ عزیز در راهِ ما بغایت خوار است و اینگونه
پرستارے که مردِ کار و شائسته پیکار و نبرد باشد بدین مایه کرامت درخور و بدین پایه منزلت
سزاوار است۔

مرفوع[۱۲۲] دولتخواهان خواهشِ آگاهی بر موجبِ عفو بر لوازمِ عصیان و طغیانِ اهلِ روم دارند۔
توقیع[۱۲۲] بدلالتِ اظهارِ توبه و انابت و ظهورِ امارات ندامت و اعترافِ صدور غرامت کرامتِ ما
درضمن بخشائشِ گناه بدیشان راه برده۔

120 M.—'Ammah,i ra,'áyá wa baráyá megoyand kih bádsháh khursand namíshawad az hamagí jabániyán juz ba shiddat dar kár i khud wa pur basírat búdan dar farmánbari bá ánkih bádsháh dar niháyat i farágh i khátir wa ráhat i badán ast wa ra'iyat dar gháyat i ta'ab wa mashaqqat i ján wa tan wa án ásáish nazír i ín iftinán wa ázmu,ish nest. Intahá taujíh wa taqrír i ín marfú' án ast kih khusrwán az hamagí farmánbarán juz bah durustiyi 'aqídat wa 'adam i susti dar khidmat wa sá,ir i umúr i saltanat bá nihàyat i dánistagí wa basírat dar itá'at i awámir i sultání qaná'at namekunand hálánkih giriftáriyi ra'áyá bakári parastáriyi eshán dar'ain i ta'ab-kashí wa ranj-bardárí wa tahammul wa burdbáriyi iztirári misl i ráhat i hál wa farágh i bál i mulúk nest chih qiyás i hál i fárigh ba shughil qiyás i ma'alfáriq ast nizd i 'aqil wa humá la saiyán i,

120 Q.—All subjects and people declare that the king is content with no mortal save him who is most industrious in his work and prompt to obey his commands, and this though the king enjoys perfect comfort of body and peace of mind, while the people suffer extreme toil of body and trouble of spirit and that ease (of the king) is not similar to that trouble and those trials (of the people.) End. The explanation of this question is this, that kings are never satisfied with any of their subjects except the latter display perfect loyalty and activity in their service and in all public matters together with great knowledge and insight into the matters of obedience to the royal orders, although the preoccupation of the people in this business of service, in the midst of their own distress and misery and patient compulsory endurance is very different from the comfortable state and freedom from care which kings enjoy since to compare the state of one who need not labour with that of one who must work, is in the opinion of the wise to conjoin dissimilars and there is no likeness between these two.

MISR'AH.

Bubín tafáwut i rah az kujást tá bakujá,

LINE.

See thou the distance between the roads, whence it begins and how far it extends.

120 T.—'Ammah dar kamiyat bisyár and wa hamagi mushtarak dar yak kár wa bádsháhán yagánah wa be hamtá wa har yak az 'ámmah munfarid and bah himmat i khud wa himam i má qismat yáftah miyánah, i humúm i hamginán wa hamm i har yake az eshán munqazí megardad wa hamm i má ba umúr i eshán dáimíst wa báqí namándah (mundah) dar umúr i eshán bá wujúd i wufúr i ánhá bar má baqíyah,i az tadábír kih dar án khauf i taqsír báshad tabín i ín tauqí' 'allal ijmál án ast kih káffah, i nás bahasb i 'adad beshumár and wa bá wujúd i ín hamah bá himam i muta'addidah mumidd i yak dígar and dar hamah kár wa bádsháh bá wujúd i yaktái dar

120 A.—The multitude in their numbers are many, and all are united in one work, while kings are solitary and without partners and each of the public is singly intent upon his object, but *my* intentions are distributed among all the intentions of all, and the object of each one of them gets fulfilled but my intentions towards them are everlasting, and not one of their affairs, despite their multiplicity, has remained unconsidered by me so that there should be any fear of a mistake being made. The explanation of this reply is briefly that the mass of mankind in numbers is countless and yet all help each other in their various plans in every matter while the king, although one individual only, dispenses

مرفوع ۱۱۵ از چه راه امرِ والا به پست ساختن قدر و مقدارِ فلان محتشم سمت اصدار یافته۔

توقیع ۱۱۵ آن خود رای خمول و گمنامی خود را که قبل از شهرت و شادکامی داشت همانا دیده و دانسته فراموش کرده شیوهٔ مردم ناسپاس خویشتن ناشناس پیش آورده۔

مرفوع ۱۱۶ سبب عزل فلان والی از عمل چیست۔

توقیع ۱۱۶ موجب آن اینست که محالِ ولایت آن ناشائسته کار قبل از تولیت او آبادی بائسته نداشت چون تفویضِ آن شغل بقصدِ اصلاح فاسد و ترویج کاسد بدان مفسد شده بود او موجب فرموده عمل نموده صعوبت عقوبتِ غضبان مارا بر عصیان خود آسان کرده بلکه بجای استعمال مصالح اعمال مفاسد بکار برده و در بدلِ اصلاح رفساد بعمل آورد لاجرم بجرم این پایهٔ شرارت مرارتِ عزل که در بارهٔ عمال هزار باره از آفت شراره در حراقت بیش ست درکارِ او کردیم تا اگر موجب عبرت سائر مفسدان شده از فساد بصلاح و سداد باز آیند واز تباه کاری بشائستگی گرایند۔

مرفوع ۱۱۷ بچه موجب فلان از اعیانِ ملک حسب الامر بایک منزاو ازلقب بلقبِ پراگنده سخنی و هذیان گوئی شده۔

توقیع ۱۱۷ همگی عزیمتهای این مرد از باطن او بیرون میتراود بدون فکرت و رویت انتهی یعنی چون جمیع عزائم او بمشورتِ قصد و رخصتِ راست روی میدید از ین راه سرتاسر مقالاتِ او از مقولهٔ محالات و قبیلهٔ اوهام و اغلاط باشد فلا محاله به یاوه گوئی و هرزه درائی جز بدینگونه حالتی حوالت نرود۔

112 M.—Bá'is i amr i 'álí ba isqát i fulán wálí az rutbah,i khud ba martabah,i kih az ghayat i hubút wa inhitát páyah,i az an firotar nabashad chih báshad.

112 T.—Badín sabab kih bá wujúd i 'adam i najábat i zát wa asálat i nizad wa fuqdán i istihqaq wa isti'dád taraqqiyi páyah i'áli az darajat i mafákhir wa m,'álí kih martabah,i azán aálá tar ba nazar dar nayáyad ,bal bálátar az án mutasauwar na gardad dar nazar dásht.

113 M.—Salár i pásbanán az mújib i 'azl i Muzdwih na,ib i khud ba qasd i istibsár istifsár minumáyad

113 T. Tauliyat i 'amal mújib i tughyán i o shudah wa in máyah mafsadah dalalat bar fasad i máddah,i asálat i o mekunad. Intahá tanjihi in tauqí' ba wajh i wajih án ast kih isábat i martabah,i niyábat kih mújib i nisyán i ahwál i guzashtah i o gashtah múhim i 'isyan i ost chih ín hálat kih juz bar badiyi gauhar wa firomáyagiyi nasab dalalat nadárad az rú i yaqin ora bar sudúr i tamarrud wa tughyán khwáhad d sht.

112 Q.—What is the reason of your high command to cast down a certain Governor from post so effectually that in its extremity of degradation no degree could be lower ?

112 A.—For this reason that in spite of having no lofty birth nor ancient lineage and notwithstanding that he possesses no particular right special capacity he yet aimed at a preferment lofty in the grades of rank that no higher dign than it could be seen, nay no loftier could be imagined.

113 Q.—The chief of the watchmen asks for sake of information the cause of the dismissal Muzdwih his Lieutenant.

113 A.—Entrusting him with affairs was the cause of his becoming ungovernable and this deg of seditiousness is a proof of the essential wickedness of his nature. End. The explication of this rep is for good reasons this viz., that his getting the rank of Lieutenant, which was the cause of his forgetting his past circumstances is the indicator of his fault, for this fact (*i. e.*, forgetfulness of his origi which clearly proved his low birth and bad breedi of a certainty will keep him in a state of arrogan and sedition.

114 T.—Bachih wajh farmúdand kih dar bátin i sifwat mawátin i má az hech kas juz fulán kudúrate kih ba martabah, i bughz wa kinah kashi kashad nest.

114 T.—Chih mushóhadah i má mishawad unchih dar báb i má az nafs i badandesh dar bátin i khwesh dárad. Intahá. Taqrír i in tahrír án ast kih unchih án nifáq peshah, az bad khwáhiyi má dar makámin i bátin i khwesh nihuftah zuhúr i án bagawáhiyi sháhid i 'ádil i dil dar darjah,i mushábadah wa mu'á,inah, i mást wa paidást kih nihád i sáfi manishán bizzát iqtizá i bughz i tirah-durúnán mikunad.

114 Q.—Why have you declared that in your heart, the home of sincerity, you felt to no one with one exception, a dislike extending to hatred or enmity ?

114 A.—[I except that one] because I see and know whatever that enemy feels in his heart regard to me. End. The explanation of this rep is this that whatsoever of evil designs in respect me that enemy has concealed in the secrecy of his heart has so come to light by the testimony of my justice-loving heart that it has reached the degree of being seen and proved, and it is plain that the heart of the frank and sincere of itself searches out the hatred of the guileful.

مرفوع باعث امر عالی باسقاط فلان والی از رتبهٔ خود بمرتبه که از غایت هبوط و انحطاط پایه ازان
فروتر نباشد چه باشد۔

توقیع بدین سبب که باوجود عدم نجابت ذات و اصالت نژاد و فقدان استحقاق و استعداد ترقی پایهٔ عالی
از درجات مفاخر و معالی که مرتبهٔ ازان والاتر بنظر در نیاید بل بالاتر ازان متصور نگردد در نظر داشت۔

مرفوع سالار پاسبانان از موجب عزل مرد وبه نائب خود بقصد استبصار استفسار مینماید۔

توقیع تولیت عمل موجب طغیان او شده و اینابهٔ مفسده دلالت بر فساد مادهٔ اصالت او میکند
انتهی توجیه این توقیع بوجه وجیه آنست که اصابت مرتبهٔ نیابت که موجب نسیان احوال گذشتهٔ او گشته
موهم عصیان اوست چه اینحالت که جز به بدی گوهر و فرومایگی نسب دلالت ندارد از روی یقین او را
برصدور کفر و طغیان خواهد داشت۔

مرفوع بچه وجه فرمودند که در باطن صفوت مواطن ما از هیچکس جز فلان کدورتی که بمرتبهٔ تعصب و
کینه کشی کشد نیست۔

توقیع چه مشاهدهٔ ما می شود آنچه در باب ما از نفس بداندیش در باطن خویش دارد انتهی تقریر این تحریر
آنست که آنچه آن نفاق پیشه از بدخواهی ما در مکامن باطن خویش نهفته ظهور آن بگواهی شاهد عادل
دل در درجهٔ مشاهده و معائنهٔ ماست و پیدا است که نهاد صافی منشان بالذات اقتضاست نقش
تیره درونان میکند۔

109 M.—Ba'illat i kudámin zallat amr i wálá i shaharyár sádir shudah kih fulán muhtasham rá dar anjumanhá i shahar wa diyár kú ba kú múkashán bigardánand ?

109 Q.—On account of what fault has the high order of the Prince issued to take such and such a person of high rank and drag him by the hair of his head in all the assemblies of the city and suburbs through all the lanes ?

109 T.—Dar hamagí mahátil i 'awám wa khawás izhár i amr i dúr az kár i ámezish wa mu'ásharat bá má wa khásan namúdah tá magar basabab i istihqár i nazdíki wa istikhfáf i nazdíkán i má khalalhá i jání wa máli dar biná i umúr i mulkí wa málí ráh yábad.

109 A.—In all assemblies, both of high and low he has set forth a thing that is quite impossible viz., that he is on the most intimate footing with me and my court in order that, perchance, by reason of contempt falling on the privilege of presentation to Me, and in consequence of the dignity of my courtiers being despised, injuries present and future may occur in the foundation of the affairs of the state and of our revenues.

110 M.—Bar mújib i farmán i khusro fulán 'amaldár rá kih az ahl i diráyat wa kifáyat ast ba chih mújib az tauliyat i hamagi kárhá i sarkár báz dáshtah and.

110 Q.—Why have the servants of my Lord, according to his orders, deprived a certain intelligent and prudent official of all the public business entrusted to him ?

110 T.—An past fitrat wa sust fikrat az makásib i khasísah kih irtikáb i án nang i nufús nafisah,i insánist iktisab namúdah wa tama' dar ghair i mawázi' kih dákhil dar madákhil i daniyah,i adánist wa bahech wajh tawajjuh 'adán az rú i 'aql wa shara' rawá nist já,iz dáshtah.

110 A.—That abject fool has been acquiring gains by such vile actions that no good man could fail to be ashamed to perpetrate them and he has given scope to his greed on occasions such indeed as to be included in the very vilest opportunities and when he could in no wise indulge it either with regard to sense or law.

111 M.—Sabab i izálat i asbáb i qudrat wa hálat wa 'illat i qillat i qadr wa miqdár i fulán mu'tamad az nazdíkán i bisát i qurb i shaharyár ba'd az kamál i martabah,i 'itibár wa iqtidár chist.

111 Q.—What is the reason of your depriving of his power and position a certain trusted official who had the privilege of approaching the Royal carpet, and what is the cause of the diminution of his prestige and rank, and this after he had attained the highest dignity and your full confidence ?

111 T.—An tihi maghz az púriyi asbáb i muknat wa wus'at i dastgáhi sarwat (kih anrá tangiyi zarf i taqat i tunuk-máyagán barnatábad) ba tuwáná,iyi khweshtan bar má mubáhát justah wa badín rawish i nahanjár ráhi boráhah,i ghawáyat paimúdah.

111 A.—That empty headed one from the fulness of the materials of his power and the commanding influence of his wealth (for such vast wealth exceeds the capacity of the small vessels of those of lowly origin), on account of his vast resources, equals himself to Me and by this improper behaviour he has taken the wrong road of error.

مرفوع بعلتِ کداین زلّت امر والای شهریار صادر شده که فلان محتشم را در انجمنهای شهر و دیار کو بکو
موکشان بگردانند۔

توقیع در همگی محافلِ عوام و خواص اظهار امرِ دور از کار آمیزش و معاشرت با او و خاصان نموده تا مگر
بسببِ استتارِ نزدیکی و استخفافِ نزدیکان مخلهای عالی و آلی در بنای امورِ ملکی و مالی راه یابد۔

مرفوع بموجبِ فرمان خسرو فلان علما را که از اهلِ درایت و کفایت بچه موجب از تولیت مهمّاتِ
کارهای سرکار باز داشته اند۔

توقیع آن پست فطرت و سست فکرت از مکاسبِ خبیثه که ارتکابِ آن ننگِ نفوسِ نفیسهٔ انسانیه
اکتساب نموده و تطمّع در غیرِ مواضع که داخل در مداخلِ دنیه ادانیست و بهیچ جه توجه بدان از روی عقل
و شرع روا نیست جائز داشته۔

مرفوع سببِ ازالتِ اسبابِ قدرت و حالت و علّتِ قلّت قدر و مقدار فلان معتمد از نزدیکانِ
بساطِ قرب شهریار بعد از کمالِ مرتبهٔ اعتبار و اقتدار چیست۔

توقیع آن تهی مغز از پری اسبابِ مکنت و وسعت دستگاهِ ثروت که آنرا تنگی ظرفِ طاقتِ تنگ مایگان
بر نتابد بتوانائی خویشتن بر مباهات جسته و بدین روشِ ناهنجار راهِ بیراههٔ غوایت پیموده۔

107 M.—Az sabab,i mubárazat i shaharyár bá dushman bá nafs i khud suál mirawad taujihi in marfú' án ast kih chún dánáyán i dargáh ifrát i mail wa inhiráf i khusro az istiqámat i sirát i hazm wa ihtiyát ba 'jrisáf i beráhah,i tahauwur wa tajásur az ráhi 'áqibat-bini bagháyat ba'id dánistah wa midánand kih dúrandeshiyi nazar i farjam-nigar i shaharyár kih baghaur i ashiyá firodídah in taur umúr rá nápasand i khirad i khiradmandán midánad pas az chih rú didah wa dánistah khiláf i fahmidah wa nigristah,i 'aqal tajwiz farmúdah meshawad.

107 T.—Chún áwázah,i izhár i diláwariyi má dar sarásar i áfáq ishtihár pizírad wa dar anfus i dost wa dushman ifrát i salábat wa saulat wa kasrat i satwat wa mahábat i nafs i má qarár gírad har,á,inah jam'e az badandeshán kih khátir i eshán az má jam'iyat dásht az andeshah pareshán gashtah az má hisáb i beshumár khwáhand girift wa khátir i khair khwáhán kih dar har súrat khwáhán i khair mibáshand bahamín ma'ní az kaid i fuán itmínán dígar khwáhad piziruft wa qawá'id i dín wa qawá,im i daulat ba do wajh az sar i nau istiqámat khwáhand yáft.

108 M.—Bá'is i amr ba ikhráj i fulán az zumrah,i khawás i dargáh wa auliyá i daulat-khwáh chíst.

108 T.—Sirr i in ma'ní án ast kih nafá,is i jawáhir i asrár i niháuiyi márá bakhasá,is i amwál i dunyá i fání ba dushmanán i díni wa jániyi má farokhtah.

107 Q.—It is asked why the Prince in person fights* with our enemies? The supplement of this question is this, that seeing that the wisest of the council think that the great desire of your Majesty (viz., that turning from the firm road of wisdom and caution you should enter the wrong road of hardihood and bravery) is very far from the path of prudence, and consider that the farsighted prudence of your Majesty (which penetrates into the heart of things), perceives that this course of action is disapproved by the wise, why then knowingly and with eyes open does your Majesty decide against what wisdom sees and approves?

107 A.—When the noising abroad and publishing of my valour shall be spread throughout all the world and in the minds both of friends and foes my extreme hardihood and impetuosity and the fury of my wrath, and terror of me personally shall become fixed ideas, then certainly one set of enemies, whose hearts hitherto never misgave them on my account, will now become perturbed and will take great account of me, while the hearts of my well-wishers, which always wished me well, will now for the same reason gain renewed confidence against the knavish tricks of my foes and thus the principles of religion and the pillars of the state will for these two reasons anew be strengthened.

108 Q.—What is the reason of the command to cut off a certain one from the number of chief members of the Court and loyal servants of the state?

108 A.—The hidden reason of this order is this, that he has sold into the hands of the enemies of religion and of my life the precious gems of my hidden designs for the vile commodities of this perishing world.

* Lit. of Khusro.

مرفوع از سبب مبارزتِ شهریار با دشمن بنفسِ خود سوال میرود توجیه این مرفوع آن است که چون دانایان درگاه افراط میل و انحراف خسرو از استقامت صراطِ حزم و احتیاط با عتساف بیراههٔ تهوّر و تجاسر از راهِ عاقبت بینی بغایت بعید دانسته و میدانند که دور اندیشی نظرِ فرجام نگرِ شهریار که بغور اشیا فرو دیده اینطور امور را ناپسندِ خردمندان میدانند پس از چه رو دیده و دانسته خلاف فهیده و نگرایستهٔ عقل تجویز فرموده میشود۔

توقیع چون آوازهٔ اظهارِ دلاوری ما در سراسر آفاق اشتهار پذیرد و در نفسِ دوست و دشمن افراطِ صلابت و صولت و کثرتِ سطوت و مهابتِ نفسِ ما قرار گیرد هر آئنه جمعی از بداندیشان که خاطرِ ایشان از ما جمعیت داشت از اندیشه پریشان گشته از ما حسابِ بیشمار خواهند گرفت و خاطرِ خیرخواهان که در هر صورت خواهانِ خیر ما باشد بهمین معنی از کید اینان اطمینان دیگر خواهد پذیرفت و قواعدِ دین و قوائمِ دولت بار دوجه از سر نو استقامت خواهند یافت۔

مرفوع باعث امر باخراجِ فلان از زمرهٔ خواصِ درگاه وا نیاید دولتخواه چیست۔

توقیع سرّ این معنی آنست که نفائسِ جواهرِ اسرارِ نهانی ما را بخسائسِ اموالِ دنیای فانی بدشمنانِ دینی و جهانی ما فروخته۔

105 M.—Bachih wajh farmúdand kih az zabán i fulán qillat wa kaminagiyi o dánistah mishawad. Intahá. Az chih rú dar ma'riz i bayán i hálát i mardum farmúdand kih kamiyi páyah,i gauhar wa kotahiyi máyah,i nazar i fulán az bisyáriyi sukhan i besarfah wa daráziyi zabán i o paidást.

105 T.—Bawásitah,i ánkih bazabán i khud izhár namúdah unchih má dar pardah badan amr kardah búdem bahujjáb i darbár dar báb i hijáb i o. Intahá ya'ni únchih darbáb i o bahujjáb i darbár guftah búdem az man' darbár binábar i kamiyi basirat wa basárat ba zabán i khud dar har anjuman i'lán wa izhár i án namúdah.

106 M.—Nazar bachih maslahat farmádand kih ighmáz i 'ain dar báb i fulán sháistagi nadárad, Intahá. Tafsíl i ín mujmal án ast kih tagháful wa tajáhul i 'árifánah dar haqq i fulán batálat-kosh jihálat-kesh súdo nadárad wa chashm poshí kih nazd i basárat i ahl i basirat i dúr andesh anfa'i adwiyah,i ashráb i fasád ast wa aubahi intikhábát ast orá aslá basaláh namiárad.

106 T.—Bawásitah,i ánkih 'ilm i o ba 'ilm i má ba nifáq i o hásil ast. Intahá tauzíhi in ibhám ánast kih sabab i hukm ba'adam i isláhi hál i fásid i án majmú'ah,i mafásid ittilá'i ost bar ittilá'i má bakhubs i jibillí wa nifáq i tahi diliyi o.

105 Q.—On what ground did your Majesty say that the vulgarity and lowbirth of a certain one may be known from his speech. End. *i.e. From what reason*, when speaking of conditions of persons, did you declare that the lowness of his class and the pettiness of the views of such and such a one were clear from the abundance of his unbecoming words and from his volubility?

105 A.—Because he, with his own tongue divulged that which we secretly had ordered to the Durbar servants, in regard to excluding him. End. Viz., that which we, in regard to him had spoken to the guards of the Durbar, as to excluding him from the Durbar, he in consequence of his blindness and coarse perceptions, has published and proclaimed with his own tongue in every assembly.

106 Q.—For what reason has the Prince pronounced that it is improper to shut one's eyes to the conduct of such and such a one?

The fuller meaning of this concise question is this, that, the passing over and intentional ignoring of faults in a certain useless and ignorant fellow, is of no use whatever, and winking at his vices will never correct them, though this practice (according to the views of the acute and far-seeing) is a most useful remedy in dealing with factious men and the very best stimulant to them to return to duty?

106 A.—The reason is because he knows that I know that he hates me. End. The detailed explanation of this ambiguous answer is that the reason of my pronouncing that this would not effect the correction of the vicious state of that compound of villanies is because of his knowledge of my knowledge of his natural evilness and heartfelt hatred to me.

مرفوع بچه وجه فرمودند که از زبانِ فلان قلت وکنگی او دانسته میشود انتهی از چه رو در معرض بیان
حالات مردم فرمودند که کمی پایهٔ گوهر وکوتهی مایهٔ نظرِ فلان از بسیاری سخن بیصرفه و درازیِ زبانِ
او پیدا است۔

توقیع بواسطهٔ آنکه بزبانِ خود اظهار نموده آنچه ما در پرده بدان امر کرده بودیم مُجّاب دربار در باب
حجاب او انتهی یعنی آنچه در باب او مُجّاب دربار گفته بودیم از منع در دربار بنابر کمی بصیرت و بصارت
بزبان خود در هر انجمن اعلان و اظهار آن نموده۔

مرفوع نظر بچه مصلحت فرمودند که اغماض عین در بابِ فلان شائستگی ندارد انتهی تفصیل این مجمل آنست
که تغافل و تجاهل عارفانه در حقِ فلان بطالت کوش جهالت کیش سودے ندارد و چشم پوشی کردند
بصارت اهل بصیرت دور اندیش أنفع او دیده اصحاب فساد است و انبه انتباهات است او را اصلا
بصلاح نمے آرد۔

توقیع بواسطهٔ آنکه علم او بعلم ما بنفاق او حاصل است انتهی توضیح این ابهام آنست که بسبب حکم
بعدمِ اصلاحِ حالِ فاسدِ آن مجموعهٔ مفاسد اطلاع او است بر اطلاع ما بخبث جبلّی و نفاقِ ته دلی او۔

103 M.—Bachih rá farmúdand kih fulán munhí kih inhá i akhbár wa iblágh i waqá,i' i fulán náhiyat bado mufauwaz búd shigift nabáshad kih dar ín zúdí muhtáj badán shawad kih dígare dar bárgáhi má nám i o burdah khabar i o ba'arz i má rasánad.

103 Q.—Why has the Prince said that a certain informer appointed to write the news and to forward information from a certain locality, will very likely soon require that another man [*i. e.* of the secret intelligence department] be appointed to look after and report upon him to your Majesty.

103 T.—Az in ráh kih taríq i akhbár az má masdúd sákhtah. Intahá tauzíhi m'aniyi ín tauqí' ánast kih sáhib i baríd y'aní munhiyi mazkúr az rú i past rái wa kotáh andeshí az bím yá umed ba wulát wa 'ummál i wiláyát dar a'mál i muta'alliqah ba shaghl chandán musámahat wa musáhalat ba kár burdah wa tá ba ḥadde taqdím i khidmat i iblágh i akhbár rá ba tákhír andákhtah kih ráhi peshraft i kár rá bar khweshtan ník tang sákhtah chunánchih raftah raftah sar-rishtah,i amad wa shud i rozanámchá i akhbár i án samt inqitá' pazíruftah chandánkih kárash badán maqám kashíd kih bajá i o munhiyi dígar báyad tá magar khabar i o badargáhi wálá iblágh numáyad.

103 A.—Because he has closed the road of reports to me. End. The detailed meaning of this answer is this, that the Superintendent of runners (viz., the intelligence officer in question) by reason of his low understanding and short-sightedness, either from fear or favor of the rulers and Governors of certain quarters, has shown such a degree of supineness and indifference in the matters connected with his functions and has to such an extent delayed the pressingly urgent service of news-despatching that he has extremely narrowed the road of progress in his work, and so, little by little, the thread of the series of his news-diaries from that region has broken [lit. accepted breaking] to such a degree that the matter has actually come to this, that, in his place, another secret agent is required and then perchance intelligence against him himself may be despatched to our august Council.

104 M.—Ba kudám dalíl aksar i auqát mífarmáyand kih mulúk rá dar har báb turuq wa abwab i mukhtalifah míbáshad wa ráhi ra'áyá min jamí'il-wujúh wáhid ast.

104 Q.—On what grounds does your Majesty often say that, in every matter, kings have many roads and many doors open to them but that the road of the subjects is, on every ground, one only ?

104 T.—Ba wásitah,i ánkih ráhhá i árá i mulúk dar tadábír parágindah ast bar mújib i iftiráq i asbáb i saláh wa sadád i ra'íyat wa gháyat i ra'íyat ghair az tá'at chíze nest. Intahá wa taujíhi ín tauqí' án ast kih turuq i umúr i saltanat az rú i ta'addud wa takassur i wujúh i tadbír i mulki wa málí wa tash'ub wa tafannun i jihát i siyásat i ra'íyat wa sipáhi hamáná ghair i mutanáhí ast wa sabíl i hamagí ra,'áyá wa baráyá siwá i sulúk i taríq i itá'at i mulúk amre dígar nest.

104 A.—Because the roads of the counsels of kings branch off into various lines of thought since the grounds of the prosperity and happiness of their subjects are so different, while, for subjects, the sole goal is obedience. End. And the explanation of this answer is this, that the roads of public affairs [on account of the multiplicity and variety of the grounds of the considerations which affect the state and exchequer and the ramifications and diversity of the springs of government both of the people and of the army] certainly are endless, while the right road for all subjects and citizens is nothing but following the path of obedience to the king.

مرفوع بچه رو فرمودند که فلان منهی که انهاءِ اخبار و ابلاغِ وقائع فلان ناحیت بدو مفوض بود شگفت نباشد که درین زودی محتاج بدان شود که دیگری در بارگاه ما نام او برده خبر او بعرض ما رساند۔

توقیع ازین راه که طریقِ اخبار از ما مسدود ساخته انتهی توضیح معنی این توقیع آنست که صاحب برید یعنے منهی مذکور از روی پست رائی و کوته اندیشی از بیم یا امید بولات و عمّالِ ولایات در اعمالِ متعلقه بشغل چندان مسامحت و مسالکت بکار برده و تا حدی تقدیم خدمت ابلاغِ اخبار را بتاخیر انداخته که راهِ پیشرفت کار را بر خویشتن بیک تنگ ساخته چنانچه رفته رفته سر رشتهٔ آمد و شد روزنامهاءِ اخبار آنسمت انقطاع پذیرفته چندانکه کارش بدانمقام کشید که بجای او منهی دیگر باید تا مگر خبر او بدرگاهِ والا ابلاغ نماید۔

مرفوع بکدام دلیل اکثر اوقات میفرمایند که ملوک را در هر باب طرق و ابواب مختلفه میباشد و راه رعایا من جمیع الوجوه واحد است۔

توقیع بواسطهٔ آنکه راههاے آرای ملوک در تدابیر پراگنده است بر موجب افتراق اسباب صلاح و منها در رعیت و غایت رعیت غیر از طاعت چیزی نیست انتهی توجیه این توقیع آنست که طرقِ امورِ سلطنت از روے تعدد و تکثر وجوه تدبیر ملکے و مالی و تشعب و تفنن جهات سیاست رعیت و سپاهی همانا غیر متناهی است و سبیل همگی رعایا و برایا سواے سلوکِ طریق اطاعتِ ملوک امرے دیگر نیست۔

102 M.—Bachih dalíl farmúdah and kih mutakaffilán i ashghál i mulk wa mál chún makhzan i amwál i khweshtan rá az wujúh i khiyánát ágindah sázand goyá mi'dahá i khudrá az sumúm anpashtah (1) báshand.

102 Q.—Why has my *Lord* pronounced that when those entrusted with the affairs of the state and of the exchequer fill their own store-boxes by dishonesty, they as it were fill their bellies with poison?

102 T.—Bajihat i ánkih baqá i án mál wa baqá i hayát i ánhá bamiqdár i baqá i hájat báshad badánán. Intahá tabín i ín tauqí'i ibhám-tazmín án ast kih kár farmáyán i án a'mál kih khiyánat dar haqq i eshán rawá dáshtah and bar nafs wa mál i ín khá,inán chandán ibqá kunand kih badeshán muhtáj báshand wa chún beniyáz shawand har do rá dar ma'riz i talaf árand chih mushábahat i ín badán án ast kih chunánchih muddate báyad kih zahr dar mi'dah bipáyad tá angáh kih asar i án padíd áyad ham chunán 'adam i tásír i samm i khiyánat dar mál wa nafs i khá,in wa baqá i án bamiqdár i muddat i niyázmandí báshad bad o wa tá angáh kih waqt i istighná az o daráyad dar hál asare khud záhir numáyad.

102 A.—For this reason viz., because that wealth remains and their life remains, just so long and no longer than any need of them remains. End. The explanation of this not altogether clear reply is this, that the superior officers of the departments in which those rascals peculate spare the lives and properties of these pilferers, as long as the former have need of them, but, when they have no further need of them, they take both, viz., their lives and their property, so that the similarity of this case with that is this, that just as an interval is required for the poison to remain in the stomach before its effects should become visible, so likewise the poison of dishonesty does not affect the life and property of the peculator and they remain existent so long as there is need of him, and when the time comes that he is no longer required, immediately the effect makes itself manifest.

(1) Pronounced: anpáshtah

مرفوع بچه دلیل فرموده اند که متکفلان اشغال ملک و مال چون مخزن اموال
خویشتن را از وجوه خیانات آگنده سازند گویا معده‌های خود را از سموم انباشته باشند
توقیع بجهت آنکه بقاء آن مال و بقای حیات آنها بمقدار بقای حاجت باشد بدانان
انتهی تبیین این توقیع ابهام تضمین آنست که کارفرمایان آن اعمال که خیانت در حق ایشان
روا داشته اند بر نفس و مال آن خائنان چندان ابقا کنند که بدیشان محتاج
باشند و چون بی نیاز شوند هر دو را در معرض تلف آرند چه مشابهت این بدان
آنست که چنانچه مدتی باید که زهر در معده بپاید تا آنگاه که اثر آن پدید آید همچنان
عدم تاثیر سم خیانت در مال و نفس خائن و ابقاء آن بمقدار مدت نیازمندی
باشد بدو و تا آنگاه که وقت استغنا ازو در آید در حال اثر خود ظاهر نماید

100 M.—Bachih mújib shaharyár inkár i munkirán i tashríf i taqdím i khusrawán rá dar haqq i jam'e kih sharaf i mázi wa majd i qadím nadárand munkar wa nápasandidah míshumárand.

100 M.—Dar ín amr matmah i nazar i dúr nigar i má án ast kih dar máddah,i imtiyáz i pidarán i eshán ba tashríf i ziyádah malámat bah ábá,i má báz nagardad posh az án kih jalálat i peshínah wa asalat i derínah dáshtah bashand. (1)

101 M.—Hamwárah dar majáriyi kalám bar zabán i khusro ján míshawad kih sitam i naumedí bar umed-wáran i tasaddiyi a'mál wa ashghál i khud rawá nadárand.

101 T.—Bawásitah,i ánkih zulm az án shughl báz nagardad. Intahá wa dar ba'ze az nusakh bajá i lafz i 'an darín tauqí' kih Li,allá yirja'uzzulmu 'anish-shughl i lafz i 'alá wáqi' ast wa binabar i nuskhah,i aúlá záhirá murád án bashad kih jaure kih bím i wusúl i án bah a'mál i khud az khiyánat i 'ummál i umedwárán i a'mál dáshted basabab i bemurauwatí darbárah,i eshan mabádá az án a'mál bashumá ráj, gardad ya'ní 'awáqib i wa khímah,i án bashumá sirayat numáyad wa dar súrat i nuskhah,i a'lá hamáná ma'ní ín báshad kih zulm i maznún kih khauf i sarayán i án bashughl i mazkúr dáshted mabádá ba hamán shughl báz gardad ya'ní shámat i hirmán i ahl i rajá basabab i ihtimal i isábat i khatar i khusrán bafurú'i án shughl mabádá yakbárah asl i án shughl rába ziyán árad.

100 Q.—Why does the Prince consider the adverse opinion of those who disapprove of kings exalting the dignity of a set of men who have no hereditary glory nor ancient position, evil and worthy of reprobation?

100 A.—In this matter the point to be considered by my far-sighted vision is this, that with regard to giving distinction to their fathers by greatly exalting them, blame should not revert upon my ancestors before the time that they possessed their past glory and ancient rank.

101 Q.—My Lord when occasion offers ever warns his servants not to inflict the misery of hopelessness upon their protégés and candidates for the transaction of public business and affairs.

101 A.—Yes, so that from such a course of action injustice may not recoil. End. (And in some copies in place of the word *'an* in this Reply "Li,alla yirja 'uzzulmu 'anish shoghali." that is "so that not may recoil injustice *from* the action" the word 'alá (*upon*) is found and according to the first named versions plainly the meaning is that, that harm which you fear to receive in your business affairs by reason of the unfaithfulness of candidates when in office (or promoted) may perchance owing to your want of sympathy with your subordinates recoil *from* the said business affairs *upon* yourselves, that is to say the evil results of that harm may have their effect upon yourselves.

In the other reading 'alá (upon) certainly the meaning is that, that anticipated harm which you fear will affect the work in question, may perhaps recoil *upon* that very business, viz., the injustice of superseding those entitled to expect advancement, for fear of some chance of harm arriving to the branches of that business may perhaps, once for all, cut its very root.

(1) "Bashand" The Munshi considers the nominative to be ambiguous and that it may be either.

هر توقیع بجه موجب شهریار انکار ستمگران شریعت تقدیم خسروان را در حق جمیع ستمگران

شریف ماضی و مجید قدیم نه دارند منکر و ناپسندیده می شمارند.

توقیع درین اسم مطمح نظر و رنگیا آنست که در بارهٔ ابنا و پدران ایشان به تشریعت

زیاده بالسویه به آبا و با ز نگردد نقیض از آنکه جلالت پیشینه و اصالت دیرینه

داشته [illegible]

هر توقیع همواره در مجاری کلام بر زبان خسرو جاری میشود که ستم نومیدی بر امیدواران

تعدی اعمال و اشغال خود روا ندارند.

توقیع بواسطهٔ آنکه ظلم از آن شغل باز نگردد انتهی و در بعضی از نسخ بجای لفظ عن درین

توقیع که لئلا یرجع الظلم عن الشغل لفظ علی واقع است و بنا بر نسخهٔ اولی ظاهرا

مراد آن باشد که چون رکیه هم وصول آن به اعمال خود از خیانت عمال امیدواران

اعمال داشتید بسبب ناپیروی فی درباره ایشان مبادا از آن اعمال شما راجع گردد یعنی

خوف تبعه و وخیمهٔ آن بشما سرایت نماید و در صورت نسخهٔ علی همانا معنی این باشد که ظلم مظنون

که خوف سریان آن بشغل مذکور داشتید مبادا بآن شغل باز گردد یعنی شامت ستمدیدگان اهل جفا

بسبب احتمال اصابت خطر خسران بفروغ آن شغل مبادا یکباره اصل آن شغل را

به زیان آرد.

97 M.—Baehih dalíl bar sabíl i takrár mífarmáyand kih wafá,i mulúk bah 'uhúd i khweshtan nímah,i zafar ast bar dushman.

97 Q.—Why does my Lord so often say that the fulfilment of their promises by kings is half the victory over their enemies?

97 T.—Chih ghadr kih zidd i wafást mújib i 'adam i wusúq i auliyá i daulat bahmuwálát míshawad wa jid wa jahd i a'dá dar mubárabah bah sabab i naumedí az musálahah doehan lán mígardad wa yak tan i koshindah bá umed-wari beshtar ast az jam'e kasír i nás báwujúd i yás. Intahá. Binábar in muqaddamát wafá i bádsháhán bá'is i tazá'uf i i'timád i daulat khwáhán bar wilá wa widád khwáhad búd wa 'illat i itmínán i qulúb i hamgioán bah sabát i asás i musálahah wa mu'áhadah mújib i qillat i koshish i dushmanán khwáhad shud wa ín har do súrat bazarúrat i ghalabah,i zan bar rozí shudan (1) i fírozí natíjah bakhshad.

97 A.—Because faithlessness, which is the opposite of fidelity, causes distrust of the king's kindness on the part of the servants of the state, and at the same time the vigor and strength of resistance offered by his enemies grows twice as great since they utterly distrust the possibility of reconciliation, and one man working with hope is more than a large crowd of hopeless persons. End. On the ground of these premises, regard by princes for their word will be the cause of the doubling of the trust of their well-wishers in their kindness and affection; and this ground of confidence in the hearts of all men as regards the strength of the foundations of mutual compacts and promises, will also be the means of diminishing the vigor of resistance on the part of the kings' enemies; and these two facts, according to every presumption, result in the king's gaining the victory.

98 M.—Bá'is i taghaiyur i ráí shaharyár az khushnúdí wa rizá bakaráhat wa baghzabádar bárah,i fulán 'amaldár chunánchih az makháil (2) i kirdár wa guftár i malik áshkár mígardad chíst.

98 Q.—What is the reason of the change of my Lord's opinion in respect to a certain official, so that, in place of being content and pleased with him, your Majesty dislikes and even hates him, as is plain from your manner of speaking and acting.

98 T.—An bekárah dar hangám i tafwíz i a'mál hamwárah bah taqdím i ma'zirathá i nádilpasand iqdám mínumáyad.

98 A.—That useless fellow, when entrusted with business, forever occupies himself in advancing futile excuses.

99 M.—Mukarrar bar zabán i haqíqat bayán i shaharyár mírawad kih sazáwár i dáná án ast kih bar amsál wa ashbáhi khud chún baghazab i bádsháh daráyand bahech wajh shamátat (3) rawá na dárad?

99 Q.—It frequently is on the truth-telling lips of the Prince that it befits a wise man never to rejoice at the misfortune of those of his class and rank who fall under the king's displeasure.

99 T.—Mújib i man'i ín amr i munkar án ast kih bahangám i wuqú' dar misl i ín balíyah shamátat i dígarán dar bárah,i o ba manqí' khud nabáshad wa badín sabab mustbat doebandán nagardad.

99 A.—The reason why this bad act is forbidden is that when his time comes to fall into like misfortune, the propriety of others exulting over him may not be apparent, and he thereby may escape the doubling of his sufferings.

مرفوع [۹۴] بچه دلیل بر سبیل تکرار میفرمایند که وفاء ملوک به عهود خویشتن نیمه ظفر است بر دشمن.

توقیع [۹۴] چه غدر که ضد وفاست موجب عدم وثوق اولیاے دولت به موالات میشود وجد وجهد اعادی در محاربه بسبب نومیدی از مصالحه دوچندان میگردد و یک تن کوشنده باامیدواری بیشتر است از جمع کثیر ناسپاس باوجود یاس انتهی بنابرین مقدمات وفای پادشاهان باعث تضاعف اعتماد دولتخواهان بهولا و وداد خواهد بود و علت اطمینان قلوب همگنان به ثبات اساس مصالحه ومعاهده وموجب قلت کوشش دشمنان خواهد شد واین هر دو صورت بالضرورت غلبهٔ ظن بر روزی شدن فیروزی نتیجه بخشد.

مرفوع [۹۵] باعث تغیر رای شهریار از خوشنودی ورضا بکراهت وبغضاء دربارهٔ فلان علدار چنانچه از مخایل کردار وگفتار ملک آشکار میگردد چیست.

توقیع [۹۵] آن بیکاره در هنگام تفویض اعمال همواره به تقدیم معذرتهاے ناپسند اقدام مینماید.

مرفوع [۹۶] مکرر به زبان حقیقت بیان شهریار میرود که سزاوار دانا آنست که برآشتال واشتباه خود چون بغضب پادشاه درآیند به هیچ وجه شماتت روا نه دارد.

توقیع [۹۶] موجب منع این امر منکر آنست که بهنگام وقوع درمثل این بلیه شماتت دیگران دربارهٔ او موقع خود نباشد وبدین سبب مصیبت دوچندان نگردد.

95 M.—Barkhe az ahl i basárat i náqid wa basírat i náfiz ikhtisás 'ádan i fulán ná-ázmúdah bátin rá bidún i imtiyáz i záhir bah taraqqiyi marátib i khawás i muqarraban i dargáh dúr az rah mídánand wa haláṅkih dar zamán i mází bah 'ahd i Qubád az o khursandí wa rizámandí nah dáshtand balkih ná emin wa hirásán búdand.

95 Q.—Some of those whose bodily and mental vision are clear, disapprove of the honour shown to such and such a one (whose hidden merits are quite untried and who has no apparent claim to distinction), by his being raised above the rank of the chief courtiers, whereas, in the time of your father king Qubád you were not satisfied and pleased with him but, on the contrary, felt both suspicion and fear of him?

95 T.—In sitúdah sírat ázmúdah sarírat dar 'ahd i Qubád haqq i bandagiyi khudáwand i khud dar libás i ri'áyat i saláhi daulat wa pás i námús i mulk wa millat adá míkard wa bah izhár i dúriyi ma'nawí wa súrí az má bapidar i má taqarrub mijust wa az ín dast ázidah i mardi zúlah darkhur i anwá' i istizhár wa i'tizád wa sazáwár i kamál i i'tibár wa i'timád báshad.

95 A.—That excellent man of approved loyalty in the time of king Qubád was wont to discharge the duties of his service to his Lord under the garb of care for the weal of the state and anxiety for the honour of the country and the faith, and by showing his separateness from me, both in mind and body, he sought to knit all the closer the bonds of union with my father, and this sort of independent and courageous man deserves all sort of help and protection and is worthy of full confidence and trust.

96 M.—Mihrak az bandagán i qadím-ul-khidmat bah z'um i khud istífá i hamagí haqq i khidmat i derínah na kardah báwujúd i ánkih shahriyár dar adá i huqúq i khidmát i khadamah bar 'ámmah i mulúk khássah ábái 'uzzám taqdím dárdah.

96 Q.—Mahrak, one of your old servants, considers that he has not received the full reward of his past services, although my Lord is far before all kings, especially his own august ancestors, in rewarding the services of his servants?

96 T.—Chún Mahrik biná i i'timád bar 'imád i khidmát i sábiq nihádah bá wujúd i taqsír i khidmat dar zamán i láhiq haqq i bandagiyi nákardah níz az má mekhwáhad bar á inah bará i tanbíhi o wa sá ir i muqassirán marsúm i orá bah dígar parastárán kih dar heeh hálí já i khudrá dar parastárí khálí namiguzárand námzad farmúdem.

96 A.—Since Mahrak, laying the foundation of his claim on the eminence of his former service, despite his shortcomings in the present time, further claims from me the reward of services not rendered, as a warning to him and to all such offenders, we assign his emoluments to other servants who never leave their post.

[95] مرفوع برخی از اهلِ بصارتِ ناقد و بصیرتِ نافذ اختصاص دادنِ فلان نا آزموده باطن
را بدون امتیازِ ظاهر به ترقی مراتبِ خواصِ مقربان درگاه دور از راه میدانند
و حال آنکه در زمانِ ماضی به عهدِ قبلهٔ ما از و خرسندی و رضامندی نداشتند بلکه
ناایمن و هراسان بودند۔

[95] توقیع این ستوده سیرت آزموده سریرت در عهدِ قبلهٔ ما حقِ بندگی خداوندِ خود در لباسِ
رعایتِ صلاحِ دولت و پاسِ ناموسِ ملک و ملت ادا میکرد و به اظهارِ دوری معنوی
و صوری از ما بسبب پدر با اقرب حیثیت او ازین دست آزاده مردی زاده درخورِ انواع
استظهار و اعتضاد و سزاوارِ کمالِ اعتبار و اعتماد باشد۔

[96] مرفوع مهرک از بندگان قدیم الخدمت به زعم خود استیفای کلی حقِ خدمتِ دیرینه نکرده باوجود
آنکه شهریار در ادای حقوق خدمات خدمتگر به عامهٔ ملوک خاصهٔ آبا و عظام تقدیم داده۔

[96] توقیع چون مهرک بنای اعتماد بر عمادِ خدماتِ سابق نهاده باوجودِ تقصیرِ خدمت در زمانِ
لاحق حقِ بندگی ناکرده نیز از ما میخواهد هر آینه برای تنبیه او و سایرِ مقصران
مرسومِ او را به دیگر پرستاران که در هیچ حالی جای خود را در پرستاری خالی نمیگذارند
نامزد فرمودیم۔

92 M.—Hamagí ahl i shahar wa diyár musámahat i shaharyár rá darbárah,i gurohi Mahbúd (1) kih bah dushmaniyi dín wa daulat mansúb and wa bah zillat wa nakbat i 'álam i bálá mankúb nápasandídah mípindárand wa darkhwáhi qat'i mawád i imdád bal iltimás i tard wa i'bád i eshán rá az bilád i Irán shabar mídarand?

92 T.—In tá,ifah dergáh ast kih dar ín dargáh dar 'ahdah,i ta'ahhud wa bíná i tafaqqud i daulat i khusrawán búdah dar zill i himáyat wa ri,'áyat i má níz ásudah and wa hamání mustah inán i amsál i ín ara i qabíh kih dar haqíqat qabíh áráyand az án ghá-fil and kih ín gúnah saláh mahz i fasád i mulk wa 'aini 'aib wa shain i mulúk ast.

93 M.—Fulán sipahsálár az sulúk i sháhráhi itá'at i shaharyár bah inhiráf i 'isyán wai'tisáf i tughyán má,il shudah?

93 T. Hamání az an shaqáwat nasíb (1) kih nisábi naqz i itá,'atash bah kamál rasídah mawád i sa'ádat i ásmání bah inqitá' paiwastah.

94 M.—Shugún-gíran hangám i bázgasht bar khail i ázád i sipahbud kih sarkhail i bandagán i níko-'aqídat ast guzashtah, tughyán i maddah,i 'isyán i ziyádah badó mansúb dárand.

94 T.—Agar asare az sih,hat i ín khabar báshad hará,inah sipahbud ba shámat i khásiyat i níyat i bad ham bar dast i yake az zabardastán i khweshtan bah saif i maslúl i bagh,iyi khud maqtúl khwáhad shud.

92 Q.—All the people of the city and provinces disapprove of the lenity of your Majesty in the matter of the sect of Mahbud who are marked by hatred of religion and of the state and are reprobated and accursed by God, and they pray that their means of support may be cut off and hope that they may be expelled and banished from all the cities of Irán.

92 A.—For a long time past the members of that sect have remained in this kingdom in the place of promise and in the house of the kindness of former kings, and it has also enjoyed peace under the shadow of my protection and favor, and assuredly those who approve evil opinions of this sort (who in reality are men of evil opinions) forget altogether that this kind of counsel is the very ruin of the state and the special vice and disgrace of kings.

93 Q.—A certain General leaving the high road of loyalty has turned to crime and deviated into rebellion?

93 A.—Certainly that ill-fated one, the measure of whose disobedience has reached its full, has now cut himself off from eternal happiness.

94 Q.—Some augurs who in travelling passed by the forces of General Azád who is the very flower of the loyal servants of your Majesty, accuse him of extreme crime (*viz*, rebellion)?

94 A.—If there is any trace of truth in this report, certainly the General by reason of the essentially disastrous quality of his wicked design will himself also one day be slain by the hands of one of his ruffians with the unsheathed sword of revolt.

مرفوع [920] همگی اهل شهر و دیار ساحت شهریار را دربارهٔ گروهی بود که به دشمنی دین و دولت منسوب اند و بدلالت نکبت عالم بالا منکوب ناپسندیده می پندارند و در خواه قطع مواد امداد بل التماس طرد و ابعاد ایشان را از بلاد ایران شهر میدارند۔

توقیع [921] این طائفه دیرگاه هست که درین درگاه در عهدهٔ تعهد و بنا بر تفقّد دولت خسروان بوده در ظلِ حمایت و رعایت ما نیز آسوده اند همانا مستحسنانِ امثال این آرای قبیح که در حقیقت قبیح آرایند ازان غافل اند که اینگونه صلاح محض فسادِ ملک و عین عیب و شینِ ملوک است۔

مرفوع [922] فلان سپهسالار از سلوک شاهراه اطاعت شهریار به انحراف عصیان و اعتسافِ طغیان مائل شده۔

توقیع [923] همانا ازان شقاوت نصیب که نصابِ نقضِ اطاعتش به کمال رسیده موادِ سعادت آسمانی به انقطاع پیوسته۔

مرفوع [924] شگون گیران هنگامِ بازگشت برخیلِ آزاد سپهبد که سرخیلِ بندگان نیکو عقیدت است گذشته طغیانِ مادهٔ عصیانِ زیاده بدو منسوب دارند۔

توقیع [925] اگر اثری از صحت این خبر باشد هر آینه سپهبد بنا بر خاصیتِ نیت بد هم بدست یکی از زیردستانِ خویشتن به سیفِ مسلولِ بغی خود مقتول خواهد شد۔

89 M.—Bah z'um i 'ámmah,i auliyá i daulat az 'itá i sad badrah,i naqd wa hasht sad nafar az jins i saur wa baqar wa yázdah hazár rás gosfand ba sáhib i sarzamín i Mázin tá magar az bagh,i wa fasád bashábráhi itá'at wa inqiyád giráyad wa binábar ín sar riqbah,i khudsarí az ribqah,i (1) farmánbarí natábad wahn i 'azím wa z'af i qawí dar asás i námús i saltanat i 'uzmá ráh nayábad ?

89 Q.—According to the opinion of all, the servants of the state, immense weakness and harm have accrued to the foundations of the dignity of your lofty empire, owing to the gift of a hundred bags of money and eight hundred head of oxen and sheep and eleven thousand head of goats which your Majesty made to the Lord of the country of Mázin so that, instead of rebellion and mischief, he should incline to the high road of submission and subservience and on this account should not turn away the neck of pride from the rope of obedience ?

89 T.—Har ánkih badín sarmáyah,i haqír taskhír i án marz i khatír wa bandagiyi sarkashán i án sarzamín i sipihr nishán wa ist,'ibád i mard i ázádah pesh nihád i irádah sázad hamáná tijáratash rábih áyad wa kaffah,i tarázúyash rájih numáyad.

89 A.—Whosoever for this trifling expenditure aims at acquiring that great country and the submission of the turbulent inhabitants of that heavenly land and the subduing of its free people, verily his bargain is profitable and his scale of the balance preponderates.

90 M.—Jumhúr i 'awám 'umúm (2) i samáhat i kaf i jawád i malik rá kih khawás wa mazáyá,i án mustaufiyi (5) ráhat i sá,ir i ra'áyá wa baráyást mushrif bar awáil i darjah,i isráf mídánand ?

90 Q.—All classes of men regard the indiscriminate liberality of the beneficent hand of the monarch, the peculiarity and extravagance of which is to be responsible for the well-being of the whole of your subjects, as closely allied to the highest kind of wastefulness ?

90 T.—Hamáná m'alúm i ín masákín níst kih har ánkih mustahaq rá az khud mahrúm guzárad nah o málik i án mál ast wa nah án mál bará i o bahrah az sabát wa baqá dárad.

90 A.—Certainly those poor creatures do not know that whoever excludes from his bounty one who has a rightful claim thereto, can neither be said to be the Lord of that wealth nor has that wealth, as far as he is concerned, the least permanence or stability.

91 M.—Wáliyi wiláyat,i Irmaniyá (3) darkhwást i mújib i kasrat i sitáish i malik darbárah,i mulúk i pástán wa bá'is i tarjíhi khusrawán i 'ahd i mází bar salátín i 'asr i báqí mínumáyad?

91 Q.—The ruler of the province of Irmaniyah enquires the cause of your constant praise of past kings and the reason of your preference of the princes of former ages over the rulers of to-day ?

91 T.—Wálí bidánad kih har ánkih babaqq i mází wafá nah namúdah dar buzurgdásht i taraf i buzargán i guzashtah firoguzásht numáyad lámahálah dar nigahdásht i hurmat wa hifáz i báqí wa adá,i huqúq i ni'mat i eshán bar o wusúq namánad wa orá níz já i chashmdásht i (4) ri'áyat i jánib (6) az sá,ir i aqárib wa ajánib ba'd az khud nabáshad ?

91 A.—Let that ruler know that whoever does not pay the respect due to past ages and omits to show proper honour to the dead, verily confidence will not be placed in his care for the dignity and protection of the interests of men of the present time and in his securing their happiness, while he himself can have no hope of the kindly regard of friends and strangers in regard to himself after his death.

(1) Note the jingle in riqbah and ribqah. (2) Universality. (3) A city where a fire temple existed. If the word is Armaniyah, it denotes the territory of ancient Parthia, or nearly so. (4) Hope, (5) An accountant (or "fully taking.") (6) Janib etc.

مرفوع[189] به زعمِ عامّه اولیایِ دولت از اعطایِ صد بدرهٔ نقد و هشتصد نفر از جنس ثور و بقر و یازده هزار راس گوسفند به صاحب سرزمین مازن تا اگر از بغی و فساد بشاهراه اطاعت و انقیاد گراید و بنابرین سر رقبهٔ خودسری از ربقهٔ فرمانبری نتابد وهن عظیم و ضعف قوی در اساس ناموس سلطنت عظمی راه می یابد۔

توقیع[190] هر آنکه بدین سرمایهٔ حقیر تسخیر آن مرز خطیر و بندگی سرکشان آن سرزمین سهر نشان و استعباد مردِ آزاده پیشه‌ها دارا ده سازد همانا تجارتش رائج آید و کفهٔ ترازویش راجح نیاید۔

مرفوع[191] جمهورِ عوام عمومِ سماحتِ کفِ جوادِ ملک را که خواص و مزایای آن متوفی راحتِ سایر رعایا و برایاست تشریف بر اوائل درجهٔ اسراف میدانند۔

توقیع[192] همانا معلومِ این ساکین نیست که هر آنکه مستحق را از خود محروم گذارد نه او مالک آن مال است و نه آن مال برای او بهره از ثبات و بقا دارد۔

مرفوع[193] والی ولایت اربیه درخواست موجب کثرت ستائش ملک دربارهٔ ملوک باستان و باعثِ ترجیحِ خسروانِ عهدِ ماضی بر سلاطینِ عصر باقی مے نماید۔

توقیع[194] والی بداند که هر آنکه بحق ماضی وفا نموده در بزرگداشتِ طرفِ بزرگانِ گذشته فروگذاشت ننماید لامحاله در نگاهداشتِ حرمت و حفاظِ باقی و اداے حقوقِ نعمتِ ایشان بر او وثوق نشاید و او را نیز جای چشم داشتِ رعایتِ جانب از سائر اقارب و اجانب بعد از خود نباشد۔

86 M.—Fulán qá,id az tughyán (1) i'máddah,i 'isyán i záid bah kashf i qiná'i tark i tá'at qaná'at namínumáyad balkih naghmah,i khárij áhang i irádah,i bagh,i wa khurúj az pardah berún mesaráyad.

86 Q.—A certain General from his overwhelming vices is not content merely with unveiling the face of disobedience but is producing the discordant tones of defection and rebellion?

86 T.—Farmán i náfiz bah infáz i ta,assur i án náfarmánbar kih sarchashmah,i tughyán i shor wa sharr ast isdár yáft tá bá'is i sarbaráhiyi sá,ir i beráhahrawán i wádiyi tabáhí gardad.

86 A.—Let my sure order issue to bind captive that disobedient one who is a head spring of overflowing agitation and mischief so that a finger post be shown to all the lawless ones who wander into the wilderness of ruin.

87 M.—Chún fulán náib i Maházaryún kátib i díwán i sarkár bar sabíl i takrár az rú i talab ráhi bár dar dargáhi shaharyár yáftah az ín rú Maházaryún giriftah khátir wa parágandah darún mímánad.

87 Q.—Since a certain one, the deputy of Maházaryun clerk of the Royal Court having been several times sent for by your Majesty has been admitted to the royal presence Mahházaryun on this account has become cut to the heart and remains much distressed thereby?

87 T.—Hamáná Maházaryún i dáná mídánad kih mardán bará i kárhá darkár and nah kárhá bará i mardán wa nizám i barkhe az mihám i huzúr mújib i wafúr khundan i ost nah amre dígar az umúr i díwán.

87 A.—Surely a wise man like Maházaryun knows that men are required for the sake of business; not business for the sake of men and the settling of a few difficult points in my personal affairs has been the cause of his frequent coming and no other matter connected with the courts.

88 M.—Bahrám khweshávand i Khusro bah áhang i sair wa said (2) darín wilá az dargáhi wálá bah tawáf i atráf wa arjá (3) i dárulmulk az já i khud bar ámadah. Intahá ya'ní bah andáz i shikár andází wa bahánah,i tamáshá i mutafarraját mutlaqul'inán shudah bahukm (4) i ihtimál i qurb i wuqú'i badandeshí (kih lázimah,i nazdíkiyi nisbat i khweshíst) ihmál wa imhál o az ráhi ri'áyat i hazm wa ihtiyát bagháyat í dúr ast wa 'adam i irkhá i 'inán i o basabab i ín ma'ní dar har do súrat zarúr?

88 Q.—Bahrám my Lord's relation in these days alleging a desire to travel and hunt has left your Majesty's court and gone wandering to the extreme limits of the kingdom. End. That is, on the ground of wanting to hunt and on the pretence of wanting to see delightful things he has become unbridled and on account of the probability that he is very near becoming evil disposed, (for disloyalty is the necessary complement of closeness of relationship), to let him loose and to give him time is very far from the path of common sense and prudence, and on this ground to keep tight hold on him, (lit. not to loosen the bridle on him) is in both cases (1) necessary?

88 T.—Chún khweshiyi má be sudúr i kotahandeshí mán'i tafarruj wa sair i eshán namisháyad mádám kih az Bahrám be andámí rú na numáyad orá az mújibát i masarrat wa iltizáz i khud báz na dárand.

88 A.—Since to have relationship to me, without any sign of disloyalty appearing, ought not to be a ground for depriving him of his pleasures and travel, so long as Bahram shows no fault let none restrain him from the means of pleasure and from amusing himself.

(1). *i.e.* whether his love of travel be real or pretended.

(1) Overflowing rebellion. (2). Hunting. (3). Sides. (4). According to.

۹۶
مرفوع فلان قائد از طغیان مادهٔ عصیان زائد به کشفِ قناعِ ترکِ طاعت قناعت نمی نماید بلکه نغمتِ خارج آهنگِ ارادهٔ بغی و خروج از پرده بیرون می سراید۔

۹۷
توقیع فرمانِ نافذ به انفاذِ تأثیر آن نافرمان بر که سرچشمهٔ طغیان شور و شرارت اصدار یافته تا باعثِ سر براهی سائرِ بیراهه روانِ وادی تباهی گردد۔

۹۸
مرفوع چون فلان نائبِ مهامّ ذریون کاتبِ دیوانِ سرکار به سبیلِ تکرار از روی طلب راهِ بار در درگاهِ شهریار یافته از این رو مهام ذریون گرفته خاطر و پراگنده درون می ماند۔

۹۹
توقیع همانا مهام ذریونِ دانا می داند که مردان برای کارها در کار اند نه کارها برای مردان و نظامِ برخی از مهام حضور موجبِ فرو خواندنِ اوست نه امری دیگر از امورِ دیوان

۱۰۰
مرفوع بهرام خویشاوندِ خسرو به آهنگِ سیر و صید در بیرون از درگاهِ والا به طرفِ اطراف و اکنافِ دار الملک از جای خود بر آمده انتهی یعنی به اندازِ شکار راه بادی و بهانهٔ تماشای متفرّجات مطلق العنان شده بحکمِ احتمالِ قربِ وقوعِ بد اندیشی که لازمهٔ نزدیکیِ نسبتِ خویشی است اهمال و امهالِ او از راهِ رعایتِ حزم و احتیاط بغایت دور است و ارخاء عنانِ او به سببِ این معنی در هر دو صورت ضرر دارد۔

۱۰۱
توقیع چون خویشی بانیِ صدورِ کوته اندیشی مانعِ تفرّج و سیرِ ایشان نمی شاید بادام که از سلام بی اندامی روند تا بد او را از موجباتِ مسرّت و التذاذ خود باز نه دارند۔

"Nahnuzzamánu" man rafa'náhu irtafa'a wa man waza'náhu ittaza'a ya'ní má zamánem (murád az án kih mígoyand zamán chunín yá chunán) kard har kirá má baland martabah gardánem rafí'ul qadr gardad wa án rá kih má firoguzárem wazí'ushshán wa past páyah shawad.

84 M.—Fulán bázurgán-peshah dar manzil i khwesh pairawiyi showah,i nakohí lah,i ahl i lahw wa la'ib pesh giriftah chandán kih ín umúr i nápasandídah rá dinistah wa dídah az hamsáyagán nihán na mídárad.

84 T.—Agar ín a'mál rí dar jawár bah ín taríq bajá nayárad já i án dárad kih hamagí mardum barín sabíl báshand. Intahá ya'ní agar har nábakáro az jumlah,i jahalah wa zumrah,i fajarah dar 'adamizhár wa ijhár i fisq wa fujúr báwujúd i ín martabah,i nifáq wa sauq i fusúq bar watírah,i án tírah aiyám sulúk namúde har,á,inah ráhi mu'áqabat i mulúk wa abwáb i muákhazát i arbáb i ihtisáb dar hamah báb masdúd búde.

85 M.—Fulán 'ámil báwujúd i 'adam i ibtilá,i áfat i karí khud rá hamáná az rú,i hilah-garí banáshanawái ishtihár dádah ?

85 T.—An miskín rá dar ín máddah shaqáwat i ziyádah a'ní sabukiyi siql i sámi'ah bar khweshtan pasandídan basand ast wa tádíb wa tanbíhí o (báwujúd i kamál nabáhat dar baliyah,i izhár i baláhat) bah tajwíz i safáhat nápasand ast.

"I am the time" (just as they say "time brings forth such and such), "whomsoever I rank of lofty degree he becomes exalted in dignity and he whom I pass by becomes ignoble and low."

84 Q.—A certain merchant in his own house affects the unworthy practices of dissolute idlers and men of pleasure to such an extent that he knowingly and voluntarily omits to conceal these unbecoming deeds from his neighbours ?

84 A.—If he had not done these things before his neighbourhood in this way, probably every one might follow the same road. End. That is, if every good-for-nothing fellow of the tribe of fools and of the band of debauchees, in privacy and concealing their iniquity and debauchery, should walk in the way of that wretched one, despite our utmost hatred of the practice of profligacy yet certainly the road of punishment by kings and the gates of retribution at the hands of the Police would on every ground be closed.

85 Q.—A certain Governor although he is not afflicted with the calamity of deafness, by way of imposture has actually given himself out as deaf ?

85 A.—This great misery *viz.*, the acceptance of the disgrace and defect of being accounted a deaf man is sufficient punishment for that poor wretch and to admonish and reprove him (in the face of the complete notoriety as to this misfortune *viz.*, that he has proclaimed his own folly) by passing a formal condemnation upon his idiocy is surely unnecessary.

نَحْنُ الزَّمَانُ مَنْ رَفَعْنَاهُ ارْتَفَعَ وَمَنْ وَضَعْنَاهُ اتَّضَعَ یعنی ما زمانیم مراد از آنکه میگویند زمان چنین یا چنان کرد هر کرا ما بلند مرتبه گردانیم رفیع القدر گردد و آنرا که ما فرو گذاریم وضیع الشان و پست پایه شود۔

مرقوع فلان بازرگان پیشه در منزلِ خویش پیروی شیوهٔ نکوهیدهٔ اہلِ لہو و لعب پیش گرفته چندانکه این امورِ ناپسندیده را دانسته و دیده از ہمسایگان نہان نمیدارد۔

توقیع اگر این اعمال را درجواریه این طریق بجا نیارد بجای آن وارد که ہمگی مردم برین سبیل باشند یعنی اگر ہر بدکاری از جملهٔ جہله و زمرهٔ فجره در عدم اظہار و اجہارِ فسق و فجور با وجود این مرتبهٔ نفاق سوقِ فسوق بر و تیرهٔ آن تیره ایام سلوک نمودی ہر آئینه راهِ معاقبتِ ملوک و ابوابِ مواخذاتِ اربابِ احتساب در ہمه باب مسدود بودے۔

مرقوع فلان عامل با وجودِ عدمِ ابتلای آفت گری خود را ہمانا از روے حیله گری بنا شنوائی اشتہا داده۔

توقیع آن مسکین را درین مادّه شقاوت زیاده است که بکلی ثقلِ سامعه بر خویشتن پسندیدن پسندیده است و تادیب و تنبیه او با وجودِ کمالِ بناہت در باب اظہارِ بلاہت به تجویز سفاہت ناپسنداست۔

83 M.—'Ammah dar báb i ta'zím wa tagdím i fulán bá wujúd i 'adam i bá'is i tarjíh wa tamíz az qidam i nasab wa karam i gauhar tawaqquf dá-rand.

83 Q.—All the courtiers pause (for information as to the reason of your Majesty's honouring and elevating a certain one in spite of the absence of any cause for preferring him and conferring distinction upon him as being a person of ancient lineage and lofty race?

83 T.—Chún tashríf wa tamjíd i jadíd i sultání názil manzilah,i nasab i qadím i insánist har,á,inah fulán wa ashbahi o bah imtiyáz bah sharaf i derinah be-niyáz and. Intahá wa tatmím i ín maqsad án ast kih murád az afrád i ín nau'i 'álí khawás wa mazáyá i nafsánist kih dar haqíqat bah masabah,i fasl i nau'i insánist chih latáfat i asl wa sharáfat i nasab filhaqí-qat gauhar i murattib ast nah jauhar i mumaiyiz wa girámí dáshtan i mulúk i khiradwar khiradmandán parwar shánstagán i páyah,i sarfarází rá bah muqtazá,i fazá,il i naf-ání wa khasá,il i malakí wa insanist na búdan i fulán bin i fulán wa bar markaz i ín muhít dá,ir ast masal i sá,ir i

83 A.—Since exaltation and new distinction conferred by the Prince is in the place of ancient lineage, of a surety such a one, (and his like) do not require distinction from old nobility of race. End. And the supplement of this saying is this, that when we speak of the individuals of this noble species (the human race) we mean beings possessed of qualities *special to them* or possessed in unusually large degree by them, which qualities in truth differentiate individuals from individuals just as the whole human race is distinguished by the characteristic of its genus (from other animals); for purity of origin and high birth are indeed the pearl of rank, but not the differentiating quality and wise kings, patrons of the wise, do honor to those who deserve it according to their individual merits and human attributes and celestial graces, and not because so and so is the son of so and so, and the following comprehensive proverb is traced out from the centre of the same circle.

Kun'i sámíyan wa lá takun 'izámiyan, ya'ní khwesh-tan rá ba nafs i 'isámiyi khud kih 'ibárat ast az nafs i muttasif ba kamálát i malaki wa insáni 'azíz wa girámí sáz wa ba mushto túdah;i ustukhwánhá,i farsúdah ya'ní ábá i guzashtah manáz wa ín 'isám nám i hájib i Nu'mán malik i 'Arab ast kih fínafsihí kamál i sharáfat i zátí wa karámat i khilqí dáshtah wa guftár i ost. Nafsu 'isámin sauwadat 'Isámá wa 'allamathulkibara waliqdámá wa ham íná ishárat badín ma'niyi haqiqi namúdah Hazrat i Imám i barhaq wa amír i mutlaq 'Alí Ibn i Abí Tálib 'alaihissalám ánjá kih farmúdah Ashsharífu man sharrafahussultánu ya'ní sharíf án ast kih sultán orá basabab i sharafat i nafsániyi o musharraf gardánad wa az ín 'álam ast guftár i Mámún i 'Abbási wa ba qaulo 'Abd-ul malik i Amwí.

"Be like Isám, be not proud of izám (dead bones) that is to say, make thyself beloved and honoured, by schooling thy soul to the likeness of Isám whose name is a synonym for a spirit endowed with all perfections celestial and human, and be not proud over a little handful of decayed bones, that is, of the bones of thy dead ancestors; and that Isám was the name of a doorkeeper of Nomán king of Arabia and of a truth he possessed the highest personal excellence and natural greatness. The following is his own saying:

"Isám's ownself elevated Isám.

And taught him greatness and precedence.

And truly His Holiness that rightful Imám that Prince of all, 'Alí, the son of Abí Tálib, the Peace of God be on him! has uttered words of similar import to that veracious saying where he said, "He is noble whom the king ennobles," *viz.*, he is noble whom the king counts noble by reason of his inborn nobility and like this is the saying of Mamun-i-Abbásí or (as some say) Abdul Malik i Amwi.

مرقوع عامّه درباب تعظیم و تقدیم فلان با وجودِ عدم باعثِ ترجیح و تمییز از قدم نسب و کرم گوهر توقّف دارند.

توقیع چون تشریف و تمجید جدید سلطانی نازل منزلهٔ نسب قدیم انسانیت هر آینه فلان واشباهِ او به امتیاز به شرفِ دیرینه بی نیاز اند. انتهی و تتمیم این مقصد آنست که مراد از افراد این نوعِ عالی خواص و مزایای نفسانیت که درحقیقت به مثابهٔ فصل نوع انسانیت چه لطافتِ اصل و شرافت نسب فی الحقیقت گوهر مرتّب است نه جوهر ممیّز و گرامی داشتن ملوکِ خردمندان پرورشانستگان پایهٔ سرفرازی را به مقتضای فضائل نفسانی و خصائل ملکی وانسانیت نه بودنِ فلان بن فلان و بر مرکزِ این محیط دائرا است مثلِ سائرِ کُنْ عِصَامِيًّا وَلَا تَكُنْ عِظَامِيًّا یعنی خویشتن را به نفسِ عصامے خود که عبارتست از نفس متّصف به کمالاتِ ملکی و انسانی عزیز و گرامی ساز و به مشتے تودهٔ استخوانهای فرسوده یعنی آبای گذشته مناز و این عصام نام حاجب نعمان ملک عرب است که فی الحقیقت کمالِ شرف ذاتی و کراماتِ خلقی داشته و گفتار اوست. نَفْسُ عِصَامٍ سَوَّدَتْ عِصَامًا وَعَلَّمَتْهُ الْكَرَّ وَالْإِقْدَامَا وهمانا اشارت بدین معنی حقیقی نموده حضرت امام برحق و امیر مطلق علی ابن ابی طالب علیه السلام آنجا که فرمود اَلشَّرِيفُ مَنْ شَرَّفَهُ السُّلْطَانُ یعنی شریف آنست که سلطان او را بسبب شرافت نفسانی او مشرف گرداند و ازین عالم است گفتار مامونِ عباسی و بقول عبدالملک

81 M.—Bachih mújib farmúdah and kih lawázim i shukr guzárí wa sipásdáriyi mulúk basabab i daf'i anwá'i áfát wa raf'i aqsám i makrúh az mújibát i makháfat az eshán (1) bar zimmat i hamagí ra,'áyá wa baráyá ba wujúh ansab wa aqrab ast az ísál i matlúb wa 'itá,i marghúb badeshán ? (2)

81 T.—Matmah i nazar i haqíqat nigar dar in qazíyah án ast kih az natá,ij i 'atá wa júd i samarát i wujúd i mulúk anchih dar záhir wa bátin ba 'álamiyán mírasad ba i'tibár i qadr wa miqdár mutanáhí wa mahdúd ast wa anchih az ásár i ifzál wa ihsán i áshkár wa nihán i bádsháhán dar zimn i bázdásht i makárih wa masá,ib wa nigáhdásht i áseb i hawádis wa nawá,ib az eshán ba ánán wusúl míyábad dar husn i zátí wa niko,iyi wáqa'í haddo wa nibáyato dar nafsul amr na dárad.

82 M.—Bamújib i sudúr i kudámin khiyánat partaw i nazar i 'ináyat az fulán wazír báz giriftah, sazáwár i isqát az páyah,i wálá i wizárat wa bálá-tar azánash dánistah and ?

82 T.—An sust rá,i pastrawíyat basabab i taqwiyat i ziyádah dar máddah,i sú i tadbír kamál i za'f wa wahn dar biná i peshraft i kárhá i sarkár ráh dádah chandán kih az sulúk i náhanjár i o mawád i taufír wa táksír i irtifá'át i 'aqár wa ziyá' wa mahsúlát i án bilád wa biqá' inqita' pizíruftah.

81 Q.—Why has the Prince said that the duties of gratitude and thankfulness to kings are more incumbent and pressing on their subjects because kings remove from them numerous calamities and various terrifying evils rather than because they bestow a coveted object upon them and effect their desires ?

81 A.—The object regarded by my clear vision in this proposition is this viz., that of the consequences of the generosity and beneficence resulting from the existence of princes, those which openly or secretly reach men, are limited and bounded by amount and quantity, while those benefits which result to their subjects from the effect of kings' direct or indirect goodness and grace in the matter of preventing bitter misfortune and in watching and obviating the trouble resulting from accident or sudden calamity, in their proper beauty and essential excellence, have in reality no limit and no end.

82 Q.—On account of what dishonesty has the light of your favourable regard been withdrawn from a certain Vazir so that you have deemed him worthy to be cast down from the lofty rank of a Vazir and lower still ?

82 A.—That weak-minded, low-souled fellow, by reason of his proficiency in evil counsel, has allowed utter weakness and apathy to enter into the foundation of progress in the affairs of the state, and this to such a degree that owing to his untoward procedure the roots of prosperity and increase in the income of lands and of the revenue from those cities and districts have been cut through.

مرفوع بچه موجب فرموده اند که لوازم شکرگزاری و سپاسداری ملوک بسبب دفع انواع آفت و رفع اقسام مکروه از موجبات مخافت از ایشان بر ذمّت همگی رعایا و برایا بوجوب انسب و اقربست از ایصال مطلوب و اعطاء مرغوب بدیشان۔

توقیع مطمح نظر حقیقت نگر درین قضیه آنست که از نتائج عطا و جود و ثمرات وجود ملوک آنچه در ظاهر و باطن بعالیان میرسد باعتبار قدر و مقدار متناهی و محدود است و آنچه از آثار افضال و احسان آشکار و نهان پادشاهان در ضمن باز داشت مکاره و مصائب و نگاهداشت آسیب حوادث و نوائب از ایشان بآنان وصول می یابد در حسن ذاتی و نکوئی واقعی حدّی و نهایتی در نفس الامر ندارد۔

مرفوع بموجب صدور کد این خیانت پرتو نظر عنایت از فلان وزیر باز گرفته سزاوار اسقاط از پایه والای وزارت و بالاتر از آنش دانسته اند۔

توقیع آن سست رای پست رویت بسبب تقویت زیاده در مادهٔ سوء تدبیر کمال ضعف و وهن در بنای پیشرفت کارهای سرکار راه داده چندانکه از سلوک ناهنجارا و مواد توفیر و تکثیر ارتفاعات عقار و ضیاع و محصولات آن بلاد و بقاع انقطاع پذیرفته۔

80 M.—Binábar i muqtazá i itá'at i amr i mutá'i shaharyár dar báb i isdár i farmán i mutazammin i tanbíh wa tazkír i Mihbúd wazír kih abwáb i sú i adab ba hasb i záhir maftúh dárad su,ál mírawad kih farmán i 'álíshán bah chih mazmún sudúr yábad.

80 Q.—On account of their desire to obey the venerated orders of the Prince regarding the issue of an order rousing and admonishing Mihbud Vazir who has in an open manner thrown wide the gates of insolence, your servants enquire as to what is to be the purport of your high mandate?

80 T.—Farmán i náfiz badín mazmún infáz yábad kih Mihbúd wazír rá bahar wajh súd i hál wa bihbúd i 'ahd i istiqbál dar dánistan wa kárbastan i ín m'aníst kih wuzará bah manzilah,i libás,há i mulúk and kih az khusúsiyát i ánhá (*i. e.*, of the Wazírs) bah nek wa bad khasá,is i eshán (*i.e.*, of the kings) qiyás mítawán namúd. Intahá wa tah,ín ín ibhám án ast kih perástagiyi záhir i wazír namúd i árástagiyi bátin i bádsháh ast bazewar i ádáb i maliki wa khasá,il i malakí kih az dalá,il i sa'ádát i falakí ast chunánchih husn wa qubh,i kirdár wa guftár i dastúr wa istiqámat wa 'itisáf i [1] shukoh i rawish i o bá nazdík wa dúr burhán i husn i sulúk wa sú i [2] siyásat i mulúk ast wa bar mújib i ín qazíyah,i marzíyah khiradmandán guftah and kih bar wazír i dáná wájib ast kih chandán kih tawáná báshad bará i pás i námús i dín wa daulat wa hifz i súrat wa ni'mat i mulk wa millat hirásat i záhir wa bátin i khweshtan numáyad tá badín sabab dar dunyá wa 'uqbá mu'áqab wa mu'á-b [3] nabáshad.

80 A.—Let the order issue to this effect that the present profit and future welfare of Mihbud Vazir assuredly depend on his comprehending and giving effect to this truth viz., that king's ministers are as it were their vestures, so that from the characteristics of those ministers, the proclivities of their sovereigns towards good or evil can be estimated. **End.** And the explanation of this obscure reply is this, that the visible adornment of the minister is the sign of the inner adornment of his prince with the jewels of kingly manners and angelic grace, which are the very proofs of heavenly felicity, and so likewise, the beauty or deformity of the sayings and doings of the minister, and the rectitude of his course or the perversity of his manner of action with all far and near are a proof of the excellence of kings' proceedings or contrariwise of the disorder of their administration, and in conformity with this accepted principle the wise have said that, as far as he is able, a prudent minister ought [in order to safeguard the dignity of church and state and preserve the welfare and benefit of the country and of the faith] so to guard himself within and without that he may thereby avoid blame in this world and punishment in the next.

(1) Deviation. (2) Badness. (3) Blamed.

مرقوم بنابر مقتضای اطاعت امر مطاع شهریار در باب اصدار فرمان متضمن تنبیه و تذکیر بهبود وزیر
که ابواب سور آداب حسب ظاهر مفتوح دارد سؤال میسر و که فرمان عالیشان بچه مضمون
صدور یابد—

توقیع فرمان نافذ بدین مضمون انشا نماید که بهبود وزیر را بهر وجه سود حال و بهبود عهد استقبال در
دانستن و کاربستن این معنیست که وزرا بمنزله لباسهای ملوک اند که از خصوصیات آنها به نیک
و بد خصایص ایشان قیاس میتوان نمود و استشهاد و تبیین این ابهام آنست که پیراستگی ظاهر وزیر
نمودار آراستگی باطن پادشاهست بزیور آداب ملکی و خصایل ملکی که از دلایل سعادات فلکی است
چنانچه حسن تنقیح کردار و گفتار دستور و استقامت و اعتدال شکوه روش او باز نزدیک و
دوربینان حسن سلوک و سوء سیاست ملوک است و بموجب این قضیهٔ مرضیه خردمندان
گفته اند که بر وزیر دانا واجبست که چندانکه توانا باشد برای پاس ناموس دین و دولت و حفظ صورت
و نعمت ملک و ملت حراست ظاهر و باطن خویشتن نماید تا بدین سبب در دنیا و عقبی معاتب
و معاقب نباشد—

79 M.—Ghaur-rasán i haqáiq i asrár az rú i istibsár istifsár i dalíl i ín m'aní minumáyand kih khusro farmúdah kih qiwám i mulk wa daulat bah mahz i wufúr i amwál wa kasrat i junúd nest.

79 Q.—Those who reflect on the real meaning o. hidden things pray to be informed what is the reason of this thing viz., that the prince has said tha the foundation of the state does not rest solely on the abundance of its wealth and the number of its armies?

79 T.—Badín dalíl kih báwujúd i amwál wa junúd bah dín wa dánish muhtaj and chih ín har do mushaddid wa mú,aiyyid i mulk and. Intahá wa taqrír i ín tauq'i ánast kih bádsháh bá wujúd i husúl i a'dád wa amwál bah heech wajh az istihsal i dín wa dánish bar wajh i kamál mustaghaní nest chih ín do amr i jalíl-ul-qadr mú,assis wa mumahhid i asás mulk wa háfiz wa muslih mizáj i daulat and az 'urúz i mafásid wa mújib i i'ádah,i án az bunyád i tazalzul wa i'wiják basaláhi sabát wa istiqámat.

79 A.—For this cause viz., that besides wealth and armies kings must have religion and wisdom. since these two things support and strengthen the state. End. And the explanation of this reply is this, that the Prince notwithstanding that he has gotten armies and resources is in no wise exempt from the necessity of acquiring religion and wisdom in the most perfect way, since these two noble things form the basis and foundation of the commonwealth and are the protectors and purifiers of the constitution of the state, from the onslaught of evils and are the means of turning it from devious quicksands into the thorough stability of the right road.

۴۹

مرفوع غور رسان حقائق اسرار از روی استبصار استفسار دلیل این معنی می‌نماید که
خسرو فیروزمند که قوام ملک و دولت بیشتر بوفور اموال و کثرت جنود نیست —
توقیع بدین دلیل که با وجود اموال و جنود به دین و دانش محتاج اند چه این هر دو نشده
مؤید دولت اند اشتقی و تفسیر این توقیع آنست که پادشاه با وجود حصول اعدا و اموال هیچ
از استعمال دین و دانش به وجه کمال مستغنی نیست چه این دو امر جلیل القدر مؤسس و ممهد
اساس ملک و حافظ و مصلح مزاج دولت اند از عروض مفاسد و موجب اعاده آن از بنیاد تزلزل
و اعوجاج بصلاح ثبات و استقامت —

77 M.—Dar maʻriz i bayán i haqáʼiq bunyán farmúdah and kih duʻá dar haqq i mulúk i ʻádil agarchih bazáhir khás i eshán báshad dar haqíqat shámil i ʻumúm raʻáyá wa baráyá níz hast.

77 Q.—In the place of true sayings your Majesty declared that blessings invoked on behalf of just princes, though apparently specially for them, are in reality also on behalf of all their people and subjects?

77 T.—Az ín rú kih má mánand i arwáhem wa raʻiyat mánand i aʻzá. Intahá wa tashrih wa tatmím i ín tauqíʻi mubham ín ast kih chún zumrah,i mulúk i dádgar dihish-gustar ajsád i ʻálam rá bamanzilah,i arwáh and wa hamagí raʻáyá dar martabah,i ajzá wa aʻzá i án ajsad wa muqarrar ast kih qiyám i ajsád bah qiyám wa qiwám i arwáh manút ast bijaram duʻá i kul biʻainah duʻá i juzwa khwáhad búd.

77 A.—For this reason that *We* are like the souls (of the body corporate) and the people are its members. End. And the explanation and complement of this dark saying is this, that since just and bountiful kings are to the bodies of the world like souls, and all the subjects as it were members and limbs, of those bodies and it is certain that the permanence and safety of the bodies rest upon the permanence and safety of the souls, consequently invoking blessings on the whole is precisely invoking blessings upon the parts.

78 M.—Badastáwez i kudám rutbah,i ziyádahsari amr i wálá dar bárah,i fulán az aʻyán i daulat sudúr yáftah kih páyah,i qadr wa miqdár i o az anchih hast firotar árand wa dast i qudrat i orá hasbul-maqdúr kotáh dárand.

78 Q.—Owing to proof of what degree of folly and pride has your high order issued in respect of one of the chiefs of the state that his grade and dignities, whatever they be, must be greatly reduced, and the hand of his power shortened as much as possible?

78 T.—Az irádah,i ʻurúj i ziyádah,i o bar madárij i ʻalíyá wa wusúl i marátib i wálá kih husúl i án páyah,i baládast nah darkhwar i páyah,i past i ost wa az ín bálá tar án kih ín máyah,i taraqqí ba tawassul i izhár i tanazzul i darját i qadr wa miqdár i daulat wa iddiʻá i taqallul i marátib i aqdár i auliyá i án dar nazar i peshpá nigar dárad.

78 A.—From his endeavour to rise to the highest ranks and to reach the loftiest preferment, while the acquisition of that lofty degree is unbefitting his mediocre capacity, and even worse than this is the fact that in his shortsightedness he aims at this lofty promotion by means of depreciation and sneers upon the grades of rank and dignities of the empire and by demands that the rank of other servants of the state be lowered.

مرقوع در عرضِ بیانِ حقائق بنیان فرموده اند که دعاءِ حقِ ملوکِ عادل اگرچه بظاهر
خاصِ ایشان باشد در حقیقت شاملِ عمومِ رعایا و برایا نیز هست ۔
توقیع ازین رو که ما مانندِ ارواحیم و رعیت مانندِ اعضا استے تبیین و تتمیم این توقیعِ مبهم آنست
که چون زمرهٔ ملوکِ دادگرو هش گستر اجسادِ عالم را بمنزلهٔ ارواح اند همگی رعایا در مرتبهٔ
اجزا و اعضای آن اجساد و مقرر است که قیامِ اجساد به قیام و قوامِ ارواح منوط است
لاجرم دعای کل بعینه دعای جزو خواهد بود ۔
مرقوع بدست آویزِ کدام رتبهٔ زیاده سری امرِ والا دربارهٔ فلان از اعیانِ دولت صدور
یافته که پایهٔ قدر و مقدارِ او از آنچه هست فروتر آرند و دستِ قدرتِ او را حسب المقدور کوتاه
دارند ۔
توقیع از ارادهٔ عروجِ زیادهٔ او به مدارجِ علیا و حصولِ مراتبِ والا که حصولِ آن وا پایهٔ
بالادستست نه درخورِ پایهٔ پستِ اوست و ازین بالاتر آنکه این مایهٔ ترقی توسلِ اظهارِ تنزلِ
درجاتِ قدر و مقدارِ دولت و ادعای تقللِ مراتبِ اقتدارِ اولیای آن در نظرِ پیش پا نگرداند ۔

75 M.—Az kudámin harkat i n'shá,istah,i fulán sálár i khidmatgárán wa mu'tamadán i derínah istinbát i nádaulatkhwáhiyi shaimryár wa khwáhish i rozgár i daulat i digare az auliyá,i 'ahdi daulat i khusrawí farmúdah and.

75 T.—Az in kih dar báb i in'iqád i amr i bai'at i walí'ahd i daulat wa istihkám i 'aqd i kamál i marátib isti'jál dásht. Intahá ya'ní án sust-'ahd az fart i *sakht rúi hamwárah dar bárah,i matánat i habl i paimán i walí 'ahd i daulat wa istihkám i 'aqd i 'uqdah,i bai'at i o sá'í wa dá'í búdah isti'mál i in rái ra dar nazar i 'áqibat-bin i ma bar sabíl i wujúb i isti'jal taz,in midád wa in ma'ni agarchih bahasb i súrat bar nekandeshiyi daulat i má wa khairkhwáhiyi in daulatkhánah pur dalalat dárad bayak wajh az badsigali kháli nest.

76 M.—Sabab i sudár i in farmúdah chih buwad kih zuhúr i marátib i safá,i 'aqídat i auliyá,i daulat dar martabah,e báyad kih bah izhár i án niyázmand nagardad.

76 T.—Samrah,i in shajrah,i sábit-ul-asl nábit-ulfara' an ast kih hargah dar maqám i isbát i án bar khiláf i 'ádat i m'ahúd az tab,in i baiyanah wa yamín ghani balkih az da'wí níz mustaghní báshand binábar in súrat bazarúrat dar hangám i akhz i 'atáyá az wasátat i ta'ríf i mu,'arrifan wa wasílah,i shafá'at i shafi-'án beniyáz khwáhand búd.

* Used idiomatically as an expression of contempt [Lit. "from "ferocity of visage."

75 Q.—From what improper action of a certain chief of the household and trusty old retainer has your Majesty inferred his disloyalty to you and his favouring the accession of some other Prince of the Royal family?

75 A.—Because he is ever hurrying on to do homage to the heir-apparent and to tighten the knot of his acquisition of the highest rank. End, viz that disloyal villain for ever striving for and desiring the strengthening of the rope of the promises of the heir-apparent and the firmer binding of the knot of devoted service to him, forces my farseeing mind to come to this conclusion [*i.e.* to his disloyalty] and the propriety of speedily so doing; and this thing, although it in appearance is a great proof of his loyalty to me and my house, looked at in another way is in reality malicious.

76 Q.—What is the reason of this saying that the purity of the affection of the well-wishers of my Lord ought to be so obvious that it were needless to declare it?

76 A.—The fruit of this tree strong-rooted, spreading-branched is this, that if when the time comes to prove their love, contrary to what usually occurs, they shall be indifferent to proof by witnesses and oaths, nay shall not even need to assert their affection, then verily at the time of receiving gifts they shall be exempt from the mediation of patrons and the recommendation of sponsors.

مرفوع از کدا مین حرکت ناشایستهٔ فلان سالار خدمتگاران و معتمدان دیرینه استغنا دادو تنخواہی شہریار و خواہش روزگار دولت دیگرے از اولیای عہد دولت خسروی فرموده اند۔

توقیع از نیکه در باب انعقاد امر بیعت ولیعهد دولت و استحکام عقد کمال مراتب استعجال داشت انتهی یعنے آن سست عهد از فرط سخت روئی همواره در بارهٔ متانت حبل پیمان ولیعهد دولت و استحکام عقد عقدهٔ بیعت او ساعی و داعی بوده استعمال این رای را در نظر عاقبت بین با بر سبیل وجوب استعجال تزیین بسیار داده یعنے اگرچه بسبب صورت برنیک اندیشی دولت ما و خیر خواہی این دولتخانه پر دلالت دارد بیکو چه از بدسگالی خالی نیست ۔

مرفوع سبب عهد و راین فرموده چه بود که ظهور مراتب صفای عقیدت اولیای دولت در مرتبهٔ باید که به اظهار آن نیازمند نگردد ۔

توقیع ثمرهٔ این شجرهٔ ثابت الاصل ثابت الفرع آنست که هرگاه در مقام اثبات آن برخلاف عادت معهود از تبیین بینه و یمین یعنے بلکه از دعوی نیز مستغنی باشند بنا براین صورت بضرورت در هنگام اخذ عطایا از وساطت تعریف معرفان و وسیلهٔ شفاعت شفیعان بی نیاز خواهند بود ۔

74 M.—Az mújib i ín amr su,ál mírawad kih farmúdah and kih az lawázim i hazm i malik án ast kih chún kárhá bashá'istagán i á'mál tafwíz farmáyand báyad tá dígare kih mustaujib wa mustáhil i án kárhá bashad dar khátir dáshtah báshand. Intahá ya'ní bachih wajh az rú i hazm farmúdah and kih bar salátín i dúrbín wájib i 'aqlist kih har gáh tauliyat i 'amaliyi mulke ya male bakárdáne tafwíz farmáyand bará i istizhár i peshraft i án kár dígare rá az ahl i kifáyat wa dirayat kih bah isábat wa asálat i rá i wa rawíyat ishtihár dáshtah báshad chunánchih az rú i istihqáq wa isti'dád mutakaffil i án shaghl tawánad shud peshtar dar nazar i púyah-nigar dashtah bashand.

74 Q.—The reason is asked of this precept of your Majesty viz., that it behoves a wise ruler when he has entrusted affairs to competent men of business to have in his eye another person deserving of and fit for the appointment. End. That is why have you, in your wisdom, declared that the prudence of far seeing princes requires that when the affairs of any state or of any exchequer are committed to any particular minister, the Prince should have in his discriminating mind (for the better securing of the continuity of the work) some other man of ability and intelligence well known for the excellence and solidity of his judgment and his high character who may be both deserving and capable of discharging the duties of the post?

74 T.—Chih agar hádisah rú, i numáyad wa kase nazír i o nabáshad lámuhálah kárfarmá dar án hálat muhtáj gardad bah raf'i wazí'e wá tashríf i khasíse wa dar án súrat badán manad kih bah ikhtiyár 'uqábe az dast dihad wa az sar i iztirár zúbábe bajá i án bakaf árad. Intahá wa tafsíl i ín mujmal ánast kih bar taqdír bamuqtazá i badar i maqdúr wa qazá i mumzá orá amre náguzír rú numáyad wa nazír i o 'amaldáre káfí mutakaffil i án shaghl i khatír rá kih tákhír bar natábad nayábad náchár bajá i án kárguzár i shá,istah yak chand banápasande niyázmand gardad kih basabab i sulúk i náhanjár i o kih az naqz wa zalal khálí nabáshad anwá'i wahn wa khalal dar biná i 'amal ráh yábad.

74 A.—For this reason that if some unforeseen accident should occur and there should be none like that servant, assuredly the Prince in that case would be constrained to appoint some upstart or to elevate some low person, and in that case he would be like that one who of his own accord let loose his hawk and in his confusion caught a fly in his palm in its place. End. And the explanation of this dark saying is this, that if perchance, according to the decrees of destiny and the fulfilment of fate some inevitable accident should befall him and he should not be able to obtain an intelligent official like the former one to take charge of that important and pressingly urgent business, in his helplessness he would be glad to get even an unsatisfactory man for a time in place of that efficient official, the consequence of which would be that by the irregular proceedings of that person, which would be not free from defects and blunders, all kinds of harm, and loosening of the foundations of work would come to pass.

مرقوع ۲۱ از موجب این امر سوال سیر وده که فرموده اند که از لوازم حزم ملک آنست که چون کارها بشایستگان اعمال تفویض فرمایند باید تا دیگری که مستوجب و مستاهل آن کارها باشد در خاطر داشته باشند انتهی یعنی یک وجه از روی حزم فرموده اند که سلاطین دوربین از راه حزم و اجب عقلی است که هر گاه تولیت عمل ملکی یا مالی بکاردانی تفویض فرمایند برای استظهار پیش رفت آن کار دیگری را از اهل کفایت و درایت که به اصابت و اصالت رای و رویت اشتهار داشته باشد چنانچه از روی استحقاق و استعداد متکفل آن شغل توانند شد بیشتر در نظر پایه نگرداشته باشند

توقیع ۲۲ چه اگر حادثه روی نماید و کسی نظیر او نه باشد لامحاله کار فرما در آن حالت محتاج گردد به رفع وحشت یا تشریف نسبی و در آن صورت بدان ماند که به اختیار عقابی از دست دهد و از سر اضطرار زاغی بجای آن به کف آرد انتهی و تفصیل این مجمل آنست که به تقاضای مقتضای قدر مقدور و قضای مبرم مضی او را امری ناگزیر رو نماید و نظیر او عملداری کافی متکفل آن شغل خطیر را که تاخیر بر نتابد نیابد ناچار بجای آن کارگزار شایسته کمینه ناپسندیده نیاز مند گردد که بسبب سلوک ناهنجار او که از نقص و زلل خالی نباشد انواع وهن و خلل در بنای عمل راه یابد۔

72 M.—Az mújib i in farmúdah kih bar mulúk nigahdárí wa páshániyi asrár wa anfus i khud az ashháb i shirrah wa hirs wájib ast su,ál namúdah mishawad. Intahá wa taqrír i bayán i in ma'rúz badin wajh ast kih haqíqat-pazohán i dargáh darkhwáhi kashf i ghitá i khifá az sar i in farmúdah,i shahryár dárand kih bar 'ámmah,i mulúk khassah badsháhán i hazim lazim ast kih nuqúd i asrár i maknúnah,i khweshtan rá mánand i nufús i nafísah,i khud az khudawandan i taba,i khasísah ya'ní arbáb i hirs wa tama' wa ashháb i áz wa shirrah bah ihtiyát i tamám nigah dárand ?

72 T.—Sirr i in ma'ni án ast kih jawáhir i asrár i azimah,i mulúk [kih satr i án bá'is i hifz i abdán wa nufús wa a'ráz wa námús i hamagí ahl i áfáq ast) az rázhá,i niháníyi sáir i ashháb i anfus i karímah bah ikhfá wa isrár aulá wa ansab ast tá basabab i khasásat i taba,i án adání bah zakhárif i daníyah,i dunyá,i faní farokhtah nagardad.

73 M.—Bachih dalíl farmúdah and kih wájib ast kih miyanah,i 'ájiz wa káfí dar martabah mújibát i tasáwi wa takáfú ba'aml nayarand. Intahá wa taqrír i in ijmál ánkih sabíl i wáliyán i wiláyát ánast kih bamuqtazá,i kárdání wa mu'ámalah fahmí 'amal namúdah nakhust bamarátib i har yak az kárkunán wa 'ámilán banazar i durust dar nigarand wa miyán i hamagí mutakaffilán i ashghál az káfí wa 'ájiz wa kár guzár wa bekár bamiqdár i tafáwut i aqdár tarjíh wa tafzíl nihádah qat,'an taswiyah bakár nabarand ?

73 T.—Az in ráh kih náqisán bah hukm i in taswiyah gumáni fazl bah khud burdah khweshtan rá qadre wa miqdáre minihand wa kámilán az ín rahguzar khuddárí kardah tan bah kárhá dar namidihand wa bazarúrat az in ma'ni dar har do súrat baso khalal dar biná i peshraft i umúr uftádah ábrú i kárhá birezad wa raunaq az karkhánah,i rozgár bar khezad.

72 Q.—It is asked what is the ground of this saying of my Lord viz., that kings should carefully guard their secrets and their lives from avaricious and covetous men. End. And the explanation of this question is in this wise, viz., that some of the inquisitive among your Majesty's courtiers pray that the veil of concealment be withdrawn from the head of this saying of your Majesty, viz., that all princes and especially wise ones should guard with the greatest care the coins of their hidden secrets like their precious selves from persons of low natures, that is, from greedy and covetous men, and from the avaricious ?

72 A.—The hidden meaning of this saying is this that the jewels of the momentous secrets of kings (the concealment of which is a means of the preservation of the bodies and souls, and wealth and honor of all the inhabitants of the world) are far more worthy of preserving than the important secrets of all other great lords put together, so that they should not (owing to the evilness of those covetous natures) be sold in exchange for the worthless and specious things of this perishing world.

73 Q.—Why has my Lord said that it is proper not to treat the capable and incapable as ranking on the same level of dignity and social equality. End. And the explanation of this ambiguous question is this, that the Rulers of provinces should act with knowledge of affairs and appreciation of things and first of all should look most closely into the degree and quality of each of the servants and officers of the state and then discriminating between all the workers, the capable from the incapable, the useful from the useless should give to each preference and pre-eminence according to the difference of their merits and should on no account treat all alike ?

73 A.—For this reason viz., that on account of this equality incapable persons begin to think highly of themselves and affect a certain dignity and importance and efficient men for that reason restrain themselves and do not meddle with public affairs, and of a surety from this thing in both cases much harm happens to the foundation of the progress of business, and the dignity of public office falls to the ground and the splendour of the administration of the day departs.

عرض از موجبِ این فرموده که بر ملوک نگاهداری و پاسبانیِ اسرار و انفسِ خود از اصحابِ شَره و حرص
واجب است سؤال نموده می‌شود انتهی و تقریرِ بیانِ این معروض بدین وجه است که حقیقت پژوهانِ
درگاه در خواهِ کشفِ غطاءِ خفا از سرِ این فرموده شهریار دارند که بر عامهٔ ملوک خاصه پادشاهانِ حازم
لازم است که نقودِ اسرارِ مکنونهٔ خویشتن را مانندِ نفوسِ نفیسهٔ خود از خداوندانِ طبایعِ خسیسه یعنی اربابِ
حرص و طمع و اربابِ آز و شَره به احتیاطِ تمام نگاه دارند۔

توقیع سرِ این معنی آنست که جواهرِ اسرارِ عظیمهٔ ملوک که سترِ آن باعثِ حفظِ ابدان و نفوس و اعراض و ناموسِ
همگی اهلِ آفاق است از راه‌های نهانی سائرِ اصحابِ انفسِ کریمه به اخفا و اسرار اولی و انسب است تا بسببِ
خساستِ طبائعِ آن ادانی به زخارفِ دنیهٔ دنیای فانی فروخته نگردد۔

عرض به چه دلیل فرموده‌اند که واجب است میانه عاجز و کافی در مرتبه موجبات تساوی و تکافو بعمل نیارند
انتهی و تقریرِ این اجمال آنکه سبیلِ والیانِ ولایات آنست که بمقتضای کاردانی و معامله فهمی عمل نموده نخست
بمراتبِ هر یک از کارکنان و عاملان بنظرِ درست درنگرند و میانِ همگی متکفلانِ اشغال از کافی و عاجز و
کارگزار و بیکاره بمقدارِ تفاوتِ اقدار ترجیح و تفضیل نهاده قطعاً تسویه بکار نبرند۔

توقیع ازین راه که ناقصان بحکمِ این تسویه گمانِ فضل به خود برده خویشتن را قدری و مقداری می‌نهند و کاملان
ازان رهگذر خودداری کرده تن به کارها در نمی‌دهند و بضرورت ازین معنی در هر دو صورت سستی خلل در بسیار
پیش رفتِ امور افتاده آبروی کارها بریزد و رونق از کارخانهٔ روزگار برخیزد۔

70 M.—Dar ín báb az awámir i khusrawi su,ál minumayand kih sháyan ánast kih bah hangám i tafríq i silát bar mardum bar fulán tafríq i kalám numáyand. Intahá wa tab,ín i ín ibhám ánkih hargah abwáb i 'atáyá i ín dargah kih paiwastah bar rú i hamagí ra'áyá wa baráyá báz ast bará,i ísál i marsúmát i mustamirrah wa musháharát i járiyah,i ahád i hasham wa ajnád bah tázagí kushád yábad báyad kih bahrah,i fulán juz bah mawá,'id i umed-afzá chíze digar nabáshad?

70 Q.—A question has been asked as to this royal order *viz.*, that it is proper that at the time of distributing rewards to people a certain person is only to get a [gracious] word allotted to him. End. And the meaning of this obscure question is this, that when the gates of gift of the Royal Palace, which are ever open to all the subjects near and far, shall afresh be opened for the issue of the perpetual allowances and standing pay of the individuals of the army and forces, it is fitting that the portion of such and such a one be nothing but hopeful promises?

70 T.—Bawásitah,i ánkih o kalám rá dar maqám i kirdár já i dádah. Intahá ya'ní chún az ín náshá, istah mard dar áwán i kár wa maidán i gír o dár amre juz guftgo i láf wa gizáf rú namídihad wa siwá i qaul i bejá dar maqám i fe'l amre az o ba'amal namíayad báyad kih basukhanán i rizá ámúd wa rajá ámez khursand wa khushnúd gardad.

70 A.—Because he put words in the place of acts. End. *Viz.*, since that useless fellow in the time of need and in the field of action never did ought but boast and chatter, and save foolish talking instead of doing, never effects a thing, it is fitting that his soul should be filled and delighted merely with pleasing and hopeful words.

71 M.—Bachih sabab farmúdah and kih fulán qadím-ul-khidmat sazáwár i niháyat i marátib i isá,at wa badíst. Intahá ya'ní fulán bandah, i derín kih pidar bar pidar dagh i bandagí bar jabín wa kamar i parastárí bar miyan dárad bá wujúd i 'adam i zuhúr i 'isyán chihgúnah bah sazáwáriyi anwá' i ázár wa bezárí bar o hukm farmúdah and?

71 Q.—Why has your Majesty said that a certain old servant deserves harm and evil, in a high degree? End. That is, why has your Majesty considered that such and such an old servitor who from father to son has the mark of servitude on his forehead and the girdle of obedience round his loins, is deserving of hatred and various kinds of trouble, although he has committed no visible fault?

71 T.—Bajihat i ánkih rúh wa jismash parwardah,i n'imat wa baráwardah,i tarbiyat i mást wa bá wujúd i ín martabah,i ihsán az andeshah,i isá,at i má ghaflat namíwarzad. Intahá ya'ní án khusrán zadah násipásí wa kufrán kih dar ma'ní ashadd i anwá'i kufrán ast dar maqám i bará,at i zimmat i himmat az huqúq i ihsán i walíyun-n'imat i haqíqí haqq i isá,at bajá miárad wa bá ánkih arwáh wa ajsád i ába wa ajdádash níz ba taqwiyat i n'imat i 'adl wa ihsán i daulat-kadah,i ál i sasán tarbiyat yáftah and az bad-andeshiyi nekkhwáhán i án daulat ghaflat namíwarzad,

71 A.—Because his body and soul were nurtured by my bounty and fostered by my care and despite this degree of kindness on my part he is never tired of planning my injury. End. *i. e.*, That unthankful one full of infidelity, (for ingratitude is the worst form of infidelity), * renouncing the duty of good will which he owes in consequence of the bounty of the All Bountiful, acts most wickedly (towards God), and despite the fact that the souls and bodies of his ancestors have been fostered by the excellent justice and generosity of the noble princes of the Sasanian dynasty he never loses an occasion of devising evil to the well-wishers of that house.

* Lit:—in the house of freedom from.

فقرهٔ توقیع درین باب از اوامر خسروی سؤال می‌نمایند که شایان آنست که بهنگام تفریق صلات به مردم
بر فلان تفریق کلام نمایند انتهی و تبیین این ابهام آنکه هرگاه ابواب عطایای این درگاه که پیوسته بر روی
همگی رعایا و برایا باز است برای ایصال مرسومات مستمره و مشاهرات جاریهٔ آحاد حشم و اجناد به تازگی
کشاده باید باید که بهره فلان جز به مواعید امید افزا چیزی دیگر نباشد۔

توضیح بواسطهٔ آنکه او کلام را در مقام کردار بجای داده انتهی یعنی چون از آن ناشایسته مرد در آوان کار و
میدان گیرودار امری جز گفتگوی لاف و گزاف رو نمیدهد و سوای قول بجا در مقام فعل امری ازو
بعمل نمی‌آید باید که بسخنان رضا آمود و رجا آمیز خرسند و خوشنود گردد۔

فقرهٔ توقیع چه سبب فرموده اند که فلان قدیم الخدمت سزاوار نهایت مراتب اسائت و پستیست انتهی یعنی
فلان بندهٔ دیرین که پدر بر پدر داغ بندگی بر جبین و کمر پرستاری بر میان دارد و با وجود عدم ظهور عصیان
چگونه به سزاواری انواع آزار و بیزاری برو حکم فرموده اند۔

توضیح جهت آنکه روح و جسمش پروردهٔ نعمت و برآوردهٔ تربیت ماست و با وجود این مرتبهٔ احسان از ادای شکر
اسائت با غفلت می‌ورزد انتهی یعنی آن خسران زدهٔ ناسپاسی و کفران که در معنی اشد انواع کفر است در مقام برآمد
و نشست همت از حقوق احسان ولی النعمت حقیقی حق اسائت بجای آرد و با آنکه ارواح و اجساد آبا و اجدادش
نیز بتقویت نعمت عدل و احسان دولتکدهٔ آل ساسان تربیت یافته اند از بد اندیشی بکفران آن دولت
عظمت سمت می‌ورزد۔

67 M.—Az chih rú farmúdah and kih fulán manhús az rauhi Haq Jalla wa 'ala bah tahqiq máyús ast ?

67 T.—An shaqáwat-kesh hamáná bah ikhtiyár i khwesh ásár i sangdili wa qasáwat nisbat basúir i 'ibád bar rafat wa riqqat isár namúdah wa in gúrah ná-sa,'ádatmando be shá,ibah,i shak wa shubhah az umed i bakhsháish i 'ám i án Hazrat bebahrah báshad.

68 M. Az chih ráh farmúdah and kih sabíl i mutawalliyan i umúr i á'mmah,i dawawín khássah mutasaddiyán i díwán i mazálim an ast kih yakán yakán dar majális i ahkám i khud az hamginán judá nashí-nand wa dar nawáhiyi nisheman i khweshtan ráhi hujúm i mardum síyimá zálimán i mazlúm numá na dihand ?

68 T.—Haqiqat i in amr i haqiqi án ast kih izdiham dar amsál i ín maqám mújib i qat'i tariq wa tahqiq i usúl i umúr i máni'i ta'ammuq i ghaur i af'ál wa kunh i 'ámál wa bá'is i ghill wa ghash i qulúb wa aqwál ast.

69 M.—Bachih dalíl dar ma,'riz i bayán i haqá,iq bar zabán i haqá,iq bayán áwardah and kih sabíl i khiradmand án ast kih bah hech jihat dám i fireb wa ghurúr dar ráhi aqrán wa ashbábi khud na guzárad ?

69 T.—Basabab i ánkih bar mújib i wujúb i mukáfát bamisl nakhust khud dar án dám nayuftad.

67 Q.—Why has your Majesty asserted that a certain miserable man of a surety is excluded from the mercy of the Great and Glorious God ?

67 A.—That devotee of cruelty, assuredly of his own free will has preferred to show stony-hearted ferocity towards all the creatures of God rather than kindness and mercy and that sort of unrighteous man, without a shadow of doubt, has no share in the hope of God's goodness to all.

68 Q.—Why has your Majesty said that the custom of those entrusted with the affairs of all the public departments and especially of the officers of the criminal courts should be to sit separately in their offices, apart from all, and that they should not allow crowds of people, particularly of oppressors who pretend to be oppressed, to flock to the neighbourhood of their houses ?

68 A.—The gist of this right order is this that the assembling of crowds in places of this sort cuts up the path of the principles of business, and prevents the mind from arriving at the due consideration of affairs and getting at the kernel of things, and is a cause of the corruption of integrity and of the breaking of promises.

69 Q.—Why in the place of the expounding of truth has the truth-revealing tongue of the Prince said that the way of a wise man is this, that on no account would he ever spread the net of deceit and pride in the path of his relatives and friends ?

69 A.—For this reason *viz.*, lest he, by virtue of the fittingness of a like penalty, should himself be the first to fall into that net.

مرفوع از چه رو فرموده اند که فلان منحوس از رَوحِ حق جل و علا بتحقیق مایوس است۔

توقیع آن متفاوت کیش بهانا به اختیارِ خویش آثارِ سنگدلی و قساوت نسبت بسائرِ عباد بر رافت و رقت ایثار نموده و اینگونه ناسعادتمندی بی شائبه شک و شبهه از امیدِ بخشایش عامِ آن حضرت بی بهره باشد

مرفوع از چه راه فرموده اند که سبیلِ متولیانِ امورِ عامه دادوین خاصه متصدیانِ دیوانِ مظالم آنست که بجان در مجالسِ احکامِ خود از همگنان جدا ننشینند و در نواحی نشیمنِ خویشتن راه هجوم مردم ستما

ظالمانِ مظلوم نمانند۔

توقیع حقیقت این امرِ حقیقی آنست که ازدحام در امثالِ این مقام موجبِ قطعِ طریقِ اصولِ امور و اسبابِ تحققِ غورِ افعال و کثرتِ اعمال و باعثِ غل و غشِ قلوب و اقوال است۔

مرفوع بچه دلیل در معرضِ بیانِ حقائق بر زبانِ حقائق بیان آورده اند که سبیلِ خردمند آنست که به هیچ جهت دامِ فریب و غرور در راهِ اقران و اشباهِ خود نه گذارد۔

توقیع بسببِ آنکه بر موجبِ وجوبِ مکافات بمثل نخست خود در آن دام نیفتد۔

64 M.—Az chih ráh amr i wálá bah kotáh sákhtan i dast i tasarruf i fulán walí az tasaddiyi á'mál i mulkí wa máliyi sarkár i 'alí simat i isdár yáftah?

64 Q.—Why has the lofty command issued (lit received the mark of issue) to reduce the power of a certain Governor in the despatch of the business of the state and of the royal treasury?

64 T.—Basabab i imtina' i o az nafáz i amr i ánkih faráz i martabah,i ost orá az nafáz i amr bar ánkih farod i páyah ast mamnú' dáshtem. Intahá y'ani binábar i wujúbi mukáfát i anwá'i jináyát i bad kirdarán bah amsál i án chún az imtisál i mazmún i misál i zabardast i khud sar báz zadah lájaram má niz badín jarimah,i 'azimah amr i nafáz i orá bar zerdastan i khudash az jarayan báz dáshtem ta magar chún shiddat i hiddat za'f wa wahn pas az qudrat wa mirárat i 'azl b'ad az imárat daryábad ba mújib i án az farmán i wájib-ul-iz'an i zabardast i khud sar natábad.

64 A.—Because of his refraining from fulfilling the orders of his superior we have prevented him from obtaining accomplishment of the orders he has passed upon his inferiors. End. That is, as it is proper to recompense the various faults of transgressors in an appropriate way, since he has turned away his head from obeying the purport of the order of his master, verily we also on account of this grave fault, have restrained the accomplishment of his orders issued to his subordinates so that perchance when he feels the extreme pain of weakness and feebleness after wielding authority and the bitterness of being degraded after exercising lordship, he may in consequence cease to rebel against the orders of his superior which demand obedience.

65 M.—Mújib i amr bah ifrát i sarzanish i fulán derinah,i mu'tamad kih aban 'an jaddin dar ráhi aba wa ajdad i khusrawí bah jánbázi zabán-zad i khawas wa 'awam ast chih báshad?

65 Q.—What is the cause of the order loading with censure a certain old and trusted courtier one who from generations in the affairs of your royal father and grand-fathers is universally spoken of, by high and low as loyal to the core?

65 T.—Khalt i o bá ahl i ibtilá bah ghazab wa sakht i má wa musáhalat dar amr i batsh wa qahr i má mújib i an shudah. Intaha ya'ni kaṣrat i mu'ásharat wa ámezish i o bá maqhúrán wa maghzúbán i ma kih bah nifáq mansúb wa basabab i 'adam i ittifáq mankúb and [agar Khuda na khwastah az sú i mazhab husn i irádat i tahidili wa kudúrat i mashrab safa i mawaddat i bátiní nah kháistah báshad] lamahálah dalálat i záhirí bar sahlangári wa sust gíriyi gháilah,i khashmgini wa ghazab nakiyi má dárad.

65 A.—The cause thereof was his intimacy with the objects of my wrath and displeasure and his thinking my anger and indignation a light matter. End. That is, his great intimacy and intercourse with the objects of my wrath and indignation, [who are set down as enemies and on account of their ill will to me are degraded], if, which God fobid, from this ruin of his morals, the flower of his hearty trust in me and from the depravation of his habits the purity of his inner love, have not been utterly lost, are nevertheless most certainly a patent proof of his contempt for and trifling with the terrors of my wrath and displeasure.

66 M.—Bachih wajh tajwiz i sudúr i amr mutá'ah iqá' i aqsámi shurúr wa isal i anwa' i nakál dar bárah,i fulan farmúdah and?

66 Q.—Why has your Majesty decided to issue your ever obeyed order, to cause evil and the infliction of various punishments upon such and such a one?

66 T.—Basabab i án kih khair i járí wa birr i ṣáir i má az sáir i akhyár wa abrar báz dáshtah.

66. A.—Because he kept back the perennial flow of my goodness and comprehensive beneficence from all good and worthy men.

مرفوع ازچه راه امرِ والا به کوتاه ساختنِ دستِ تصرفِ فلان والی از تصدی اعمالِ ملکی و مالی سرکارِ
عالی همت اصدار یافته۔

توقیع بسببِ امتناعِ او از نفاذِ امر آنکه فراز مرتبهٔ اوست و را از نفاذِ امر بر آنکه فرود پایه است ممنوع داشتیم
انتهی یعنی بنا بر وجوبِ مکافاتِ انواعِ جنایاتِ بدکرداران به امثالِ آن چون از امتثالِ مضمونِ مثالِ زبردست
خودسر باز زده لاجرم ما نیز بدین جریمهٔ عظیمه امرِ نافذِ او را بر زیردستانِ خودش از جریان باز داشتیم تا مگر چون
شدتِ حدتِ ضعف و وهن پس از قدرت و مرارتِ عزل بعد از امارت دریابد بموجبِ آن از فرمانِ
واجب الاذعانِ زبردستِ خود سر نتابد۔

مرفوع موجبِ امر به افراطِ سرزنشِ فلان دبیرِ معتمد که آبا عن جد در راه آبا و اجدادِ خسروی به جانبازی زبانزدِ خواص و عوام است چه باشد

توقیع خلطِ او با اهلِ ابتلا به غضب و سخطِ ما و مساهله در امرِ بطش و قهرِ ما موجبِ آن شده انتهی یعنی فرطِ معاشرت و آمیزش
او با مقهوران و مغضوبانِ ما که به نفاق منسوب و بسببِ عدمِ اتفاق منکوب اند اگر خدا نخواسته از سوءِ مذهب حسنِ ارادت
نه دلی و کدورتِ مشرب صفای مودتِ باطنی نه خاسته باشد لامحاله دلالتِ ظاهری بر سهل انگاری و سست گیری
غائلهٔ خشمگینی و غضبناکی ما دارد۔

مرفوع بچه وجه تجویزِ صدورِ امرِ مطاع ایقاعِ قسام شرور و ایصالِ انواعِ نکال دربارهٔ فلان فرموده اند۔

توقیع بسببِ آنکه خیرِ جاری و تیرِ دائرِ ما از سائرِ اخیار و ابرار باز داشته۔

62 M.—Bachih dalíl farmúdah and kih hargáh ásdsháhi dádwar dihish gustar az pásdarán wa nigáhbánán i khud judá mánad har,á,inah bah 'aun wa baun i khudáe kih dar hech hál az o judái na guzínad mahfúz wa mahrús gashtah az kaid 'a'ya dar zamán i amán i an Hazrat masún wa ma'ún mánad?

62 Q.—On what ground did your Majesty declare that whenever a just and beneficent prince is away from his guards and sentries verily he (protected and encircled by the help and guard of that God who will in no wise leave him to himself) is ever shielded and defended from the wiles of his enemies and remains committed to God's Almighty shelter?

62 T.—Badín dalíl i qat'i kih bádsháhán i 'ádil bamanzilah,i arwáhi 'álam wa ra'iyat dar martabah,i ajsád. har kihrá rúh az jasad naz' numáyand shakke dar maut i o nabáshad. Intahá ya'ní madám kih Hazrat i áfrídgár Jalla shanuhú bahukm i hikmat i kámilah intízám i silsilah,i nizám i 'ám i jahán wa jahániyán khwáhad har,á,inah wujúd i jahánbáne rá kih wasílah,i hifz i an nizam wa máyah,i áram i getí báshad bah taríq aulá mahfúz dárad.

62 A.—For this conclusive reason, *viz.*, that just princes are like the souls of the world and their subjects are as it were the bodies, and when the soul is torn from the body there can be no doubt in the death of that one. End. That is to say, so long as the Creator—Glorious is His Majesty, according to his perfect wisdom, wills the continuance of right Government of the world at large and of its inhabitants, certainly before all things He will protect the existence of such a king, who is the means of the preservation of that right Government and the cause of the well-being of the world.

63 M.—'Illat i istihsán i amr i náfiz bah ikhráj i lisán az qafá i fulán chist?

53 Q.—What is the cause of your Majesty's approving the issue of an order to pull out the tongue of a certain person by its roots?

63 T.—Bá'is ánast kih az zabán i má naql namúdah unchih má ánrá nah guftahem az án sukhanán kih dar án zarar i 'álam wa fasád i ra'iyat ast- Intahá wa tauzíhi ín ibhám ín ast kih án shar-angez base sukhanán i darogh i befarogh bar ma bastah kih az án juz abwáb i isál i fasád i kullí bah salahi nizám i kul nah kusháyad wa az rasídan i ánhá bah masámi' fitnah-angez bah ghair i aqsam i zarar i 'ám bah khawás wa 'awám i getí nah rasad.

63 A.—Because he has repeated as my words, what I never said to him, words full of harm to the world, and ruin to my people. End. And the explanation of this obscure answer is this, that that mischievous one, has falsely imputed to me many dark sayings, from which the gates of complete evil in respect to the general good administration are opened, and by reason of these words reaching the ears of the seditious nothing but harm of all sorts to individuals and to the public at large can possibly happen.

عرضوع بچه دلیل فرموده اند که هرگاه بادشاه دادور و دهش گستر از پاسداران و نگاهبانان خود بی پروا ماند هر آئینه بعون و صون خدائیکه در هیچ حال از و جدائی نگزیند محفوظ و محروس گشته از کید اعدا در ضمان امان آنحضرت مصون و مامون ماند۔

توقیع بدین دلیل قطعی که بادشاهان عادل بمنزلهٔ ارواح عالم و رعیت در مرتبهٔ اجساد هرگاه روح از جسد نزع نماید شکی در موت او نباشد انتهیٰ یعنی مادام که حضرت آفریدگار جل شانه بحکم حکمت کاملهٔ انتظام سلسلهٔ انتظام عام جهان و جهانبانان خواهد هر آئینه وجود جهانبانی را که وسیلهٔ حفظ آن نظام و مایهٔ آرام گیتی باشد بطریق اولیٰ محفوظ دارد۔

عرضوع علت استحسان امر نافذ به اخراج لسان از قفای فلان چیست۔

توقیع باعث آنست که از زبان ما نقل نموده آنچه ما آنرا نگفته ایم از آن سخنان که در آن ضرر عالم و فساد رعیت است انتهیٰ و توضیح این ابهام این است که آن شر انگیز بسی سخنان دروغ بی فروغ بر ما بسته که از آن جز ابواب ایصال فساد کلی به صلاح نظام کل نگشاید و از رسیدن آنها به سامع فتنه انگیز به غیر اقسام ضرر عام به خواص و عوام گیتی نرسد۔

60 M.—Mújib i man' wa ib'ád i fulán muhtasham az qurb i dargáh ba'd az 'azl i khidmat i riyásat i khadam wa siyásat i basham bá wujúd i ibtiná wa istinád i án bar mabaniyi kamál i wusúq wa i'timád chíst ?

60 Q.—What is the cause of your Majesty's forbidding the admission of a certain dignitary into the Royal presence and depriving him of his office viz., the command of the King's servants and authority over the Army, despite the fact that he rested on the firm foundation of your Majesty's complete trust and confidence.

60 A.—Basabab i izhár namúdan i o unchih mazmúm ast az hiqd. Intahá wa taqrír i ín ma'ni bar ín wajh ast kih chún batázagi ná-háistagiyi o basabab i burúz i mawad i bá'ze az zamá,im i akhláq i maknúnah az bughz wa hiqd wa kínah bah rutbah,i subút paiwast bar,á,inah tafwíz i khidmát nazdík i khusrawán badín gúnah tírah-darúne khírahruwán ba'd az zuhúr i án az ráhi kár bagháyat dúr ast.

A. 60.—On account of his disclosing the vice of hatred. End; and the meaning of this saying is as follows viz., that since his unfitness is established afresh by reason of the proof of the existence of certain hidden vices—to wit hatred, enmity, malice—certainly after proof of his viciousness to entrust office to such a black-hearted malicious one—would be in the opinion of kings a most unwise act.

61 M.—Darín wilá gurohe az ra'áyá bah dargáhi wála ámadah abwáb i shikáyat az fulán dihqán kushúdahand kih ba farmúdah,i Qubád hafr i nahre kih bar aráziyi eshan míguzarad namúdah ba ánkih istífa i haqq i mamarr bar nahj i mustaufí namúdah and binabar,i iddi'á,i wusúl i kasrat i mazarrat bah aráziyi mazkúrah badán rází nestand ?

61. Q.—In these days a number of your subject have come to the Lofty Presence chamber and have opened the gates of complaint respecting such and such a one, their landlord, *i.e.*, that by the order of your Majesty's father Qubad he has dug a canal which passes through their lands and notwithstanding their having taken full compensation for the ground they are dissatisfied on account of the great harm to their lands which they complain that it causes.

61 T.—Salátín i 'adálat dín wa ihsán á,ín az mawád i fawáid i 'ám wa manáfi' kulliyi nizám basabab i mazarrat i khás wa áfat i juzí dast báz nadárand chunánchih muqtazá i hikmat i kámilah'i Hazrat i áfrídgár i getí jalla shánuhú [nazar ba 'umúm i manáfi' wa masálihi 'álam wa 'álamiyán] manfa'atha i bemuntahá dar nihád i áftáb bawadí'at nihádah agarchih filjumlah zarare tábi' i wujúd i fa,izuljúd i án uftádah.

61. A.—Just and gracious Princes will not draw back their hands from causes of public benefit nor from administration advantageous to the general welfare merely on account of some particular harm and special loss done to an individual, just as the wisdom of the Almighty creator of the world, Great is His Glory! (looking at the benefit of all and the advantage of the whole world and its creatures) hath seen fit to entrust to the orb of the sun the dispensing of countless benefits although to some extent a little harm is associated with its beneficent existence.

مرفوع: موجبِ ابعادِ فلان محتشم از قربِ درگاه بعد از عزلِ خدمتِ ریاستِ خدم و سیاستِ حشم
با وجودِ اثبات و استنادِ آن بر مبانیِ کمالِ وثوق و اعتماد چیست۔

توقیع: بسببِ اظهار نمودنِ او آنچه مذموم است از حفظ انتهی و تقریرِ این معنی برین وجه است که چون
بتازگی ناشایستگی او بسببِ بروزِ موادِ بعضی از ذمائمِ اخلاقِ مکنونه از بغض و حقد و کینه بر رتبهٔ ثبوت پیوسته
هر آینه تفویضِ بعضِ خدماتِ نزدیکِ خسروان بدین گونه تیره درونی خیره روان بعد از ظهورِ آن از راهِ کاردانی
دور است۔

مرفوع: درینولا گروهی از رعایا به درگاهِ والا آمده ابوابِ شکایت از فلان دهقان کشوده اند که بغرض
قبادِ حفرِ نهرے که بر اراضیِ ایشان میگذرد نموده با آنکه استیفارِ حقِ مر برنج مستوفی نموده اند بنابرآن
وصولِ کثرتِ مضرت به اراضیِ مذکوره بدان راضی نیستند۔

توقیع: سلاطینِ عدالت دین و احسان آئین از موادِ فوائدِ عام و منافعِ کلی نظام بسببِ مضرتِ خاص
و آفتِ جزئی دست باز ندارند چنانچه مقتضای حکمتِ کاملهٔ حضرتِ آفریدگارِ گیتی جل شانه نظر به عمومِ منافع
و مصالحِ عالم و عالمیان منفعتهای بی منتها در نهادِ آفتاب بودیعت نهاده اگرچه فی الجمله ضرری تا به
وجودِ فائض الجودِ آن افتاده۔

59 M.—Az sabab i taqdím i fulán bá kaminagiyi o bar Buzar Jumihr bá jalálatash sa,ál mínumáyand bajihat i ánkih shewah,i sitúdah, i malik dostiyi ashráf wa taqdím i eshán ast. Intahá wa tahrír wa taqrír i ín marfú' bar ín wajh kih muqarribán i dargáh dar báb i iqdám i shaharyár bataqdím i fulán násháistah báwujúd i 'adam i ba'isi wa husúl i máni' az firomáyagiyi gauhar wa kampáyagiyi nihád wa fuqdán i asálat wa qillat i hálat bar misl i Buzar Jumihr Hakím i 'azím-ul-mahal 'adím-ul-masal bá kamál i jalálat wa fazl kih já,i gháyat i tawaqquf wa taassuf ast niháyat tahaiyur wa tahassur dárand wa bá ín ma'úní nazar bamuláhazah,i muqtazá i shemah,i karímah,i khisrawí kih bar dá'iyah,i ikrám i ahl i bait i karámat majbúl ast asbáb i ta'ajjub i hamgin .n dar ín máddah ziyádah gardad?

59 Q.—It is asked why a certain person in spit of his low extraction has been promoted above Buzu Jumihir notwithstanding the latter's greatness—fo the excellent habit of our Lord is to have friendshi with men of high birth and to elevate them. End and the meaning of this Question is in this wise viz that the courtiers are in extreme perplexity and pai on account of the Prince's elevating an unfit ma notwithstanding there being no need soever therefo and although there is the objection of the lowness c his birth and extraction and of his utter want c breeding and his poor circumstances—compared wit those of Buzar Jumihir the lofty and incomparabl Hakim—and despite his great glory and grandeu —which certainly is a ground for extreme wonde and regret; and besides, looking to the settled an excellent rule of your Majesty which approves c the elevation of men of good birth—all feel the mor surprised in this matter.

59 T.—Basabab i inkih tanbíhi mu'jib súdmand tarín i dawáhást. Intahá tah,ín wa tatmím i ín tauqí' hamáná badín siyáq tawán namúd kih ín báb darbárah,i tádíb i arbab i ru'únat wa 'ijáb anfa'i sáir i abwáb ast wa ta'ajjub i ín gurohi dánish-pazoh dar ín máddah bagh - yat 'ajíb numá wa gharíb símost chih ín ma'ní kih pasandídah tarín i dawá i dá i khud pasandíst agar [ba farz i muhál] já i ta'ajjub i khiradmandán báshad har,á,inah isti'jab az khud-pasandí wa 'ijáb i ahl i hikmat wa arbab i ádáb az khweshtan bíní sad chandán khwáhad búd.

59 A.—Because to rebuke the self-sufficient is th most useful of medicines. End. The explanatio and supplement of this answer certainly should b in this wise viz., that this procedure of mine res pecting the punishment of the proud and self-sufficien is a most beneficial thing and the wonderment there of this knot of philosophers is itself in the highest de gree wonderful and surprising, for if (to suppose tl impossible) this procedure (which is the best of a medicaments for the pains of pride) be a cause c wonder to wise men, still certainly philosophers wi feel a hundred times more surprise at pride itself— and men of good breeding at the vice of self-impor tance.

مرفوع[۵۹] از سبب تقدیم فلان با کمینگی او بر بزرجمهر با جلالتش سوال مے نمایند بجهت آنکه شیوهٔ ستودهٔ ملک دوستی اشراف و تقدیم ایشانست انتهی و تحریر و تقریر این مرفوع برین وجه که مقربان درگاه در باب اقدام شهریار بتقدیم فلان ناشایسته با وجود عدم باعث و حصول مانع از فرومایگی گوهر و کمپایگی نهاد و فقدان اصالت و قلت حالت بر مثل بزرجمهر حکیم عظیم المحل عدیم المثل با کمال جلالت و فضل که جاے غایت توقف و تامل است نهایت تحیر و تحسّر دارند و با این معانی نظر بملاحظهٔ مقتضاے شیمهٔ کریمهٔ خسروی که بر داعیهٔ اکرام اهل بیت کرامت مجبول است اسباب تعجب همگنان درین مادّه زیاده گردد۔

توقیع[۵۹] بسبب اینکه تنبیه معجب سودمند ترین دواهاست انتهی تبیین و تتمیم این توقیع همانا بدین سیاق توان نمود که این باب درباره تادیب ارباب رعونت و اعجاب انفع سائر ابواب است و تعجب این گروه دانش پژوه درین مادّه بغایت عجیب نما و غریب سیما است چه این معنی که پسندیده ترین دوا از خود پسندیست اگر بفرض محال جای تعجب خردمندان باشد هر آئنه استعجاب از خود پسندی و اعجاب اهل حکمت و ارباب آداب از خویشتن بینی صد چندان خواهد بود۔

58 M.—Az sabab i jur,at wa jasárat i majlisiyán i huzúr i khisrawí bakhasárat i sári wa ma'nawí kih 'ibárat ast az ghibat wa 'aibjoiyi fulán su,ál mírawad. Intahá wa taqrír i in 'arz án ast kih bah kudám máyah,i istizhár dar hazrat i shaharyár chandín az nazdíkán i qibáb i qurb i dargáh dar báb i fulán az arbáb i 'itibár idarbár abwáb i nikohish wa pazohish i 'uyúb kushúdah and wa az in gharíbtar ánkih tamkín i hamginan dar sudár i in amr i dúr az kár farmúdah and.

58 Q.—The reason is asked of the boldness and fearlessness with which the Royal courtiers do both open and secret harm to such and such a one, that is to say by backbiting and reviling him. End. And the meaning of this question is this, *viz.*, what is the ground of confidence on which, in your Majesty's presence, some of you courtiers [lit. of those near the roofs of the domes of the vicinity of the Palace] have opened the gates of vilifying and censure upon such a one, among the notabilities of your court? and stranger still than this is the fact that your Majesty has left them undisturbed in the accomplishment of this useless work.

58 T.—Bawásitáh, i inhiráf i o az istiqámat wa inhiráf i má az hifz i ábrú i o. Intahá wa tauzíhi in tauqí' i mubham ánkih chún ba zuhúr paiwastah kih án khiyánat 6,in az sulúk i sháhráhi yaqin i diyánat wa dín inhiráf justah lájaram bamújib i ín jarímah,i 'azímah, má níz tarjíh i jánib i insiráf i nazar i 'ináyat wa in'itáf i'inán i ri'áyat az jihat i himáyat i o tajwíz namúdem wa az ráhi wujúb i mujázát ba misl pádásh i khiyánat i o bah tark i nigáh dásht i ábrú wa firoguzásht i a'innah,i khauz i hamginán dar báb i ta'arruz i hatk i hijáb i 'irz i o musáhalatan wa musámhatan farmúdem.

58 A.—On account of his departure from rectitude and my departure from the protection of his reputation. End. The explanation of this ambiguous answer is this, that since it is evident that that corrupt one has sought to turn aside from pursuing the sure road of honesty and religion, consequently on account of this heinous fault, I also have thought it good to avert the light of my countenance and to turn aside the reins of my good favor from helping him and—on account of the propriety of meting out a suitable punishment—I have thought it a light and easy thing to reward his wickedness by ceasing to uphold his good name and by loosening the reins of the public attention in regard to the rending of the veil of his reputation.

مرقومه ۵۸ از سبب جرأت و جسارت مجلسیان حضور خسروی بخسارت صوری و معنوی که عبارتست از غیبت
و عیب جویی فلان سوال میرود انتهی و تقریر این عرض آنست که به کدام مایهٔ استظهار در حضرت شهریار چندین
از نزدیکان قباب قرب درگاه در باب فلان از ارباب اعتبار در بار ابواب نکوهش و پژوهش عیوب گشوده اند
و ازین غریب‌تر آنکه تمکین همگنان در صدد این امر دراز کار فرموده اند۔

توقیع ۵۹ بواسطهٔ انحراف او از استقامت و انحراف ما از حفظ آبروی او انتهی و توضیح این توقیع مبهم آنکه
چون بظهور پیوسته که آن خیانت آیین از سلوک شاهراه الیقین دیانت و دین انحراف جسته لاجرم بموجب
این جریمهٔ عظیمه ما نیز ترجیح جانب انصراف نظر عنایت و انعطاف عنان رعایت از جهت حمایت او
تجویز نمودیم و از راه وجوب مجازات به مثل پاداش خیانت او به ترک نگاهداشت آبرو و فروگذاشت
اعتنا خوض همگنان در باب تعرض هتک حجاب عرض او مساهلة و مسامحة فرمودیم۔

57 M.—Mújib i hukm i jazm bah ishraf bar suqút wa wuqú'i fulán bamasaqit wa mawaq'e i halak wa bawar wa intihá i 'aliyat i kár i'o bah duzkh,i nár chih bashad ?

57 T.—In hálat haqíqat i hál wa maal i ahl i riya wa sum'at ast. Intahá wa tafsíl i in mujmal ankih 'illat i hukm i qat'i ánast kih án bad'áqibat (1) basabab i qillat i matanat i ra i darúnah wa kasrat i intiwá i báṭin bar khubs i tawiyat bah badtarín i hálate kih bá'is i khizlán i dunyá wa khizy i dár-ul-qarár bal 'illat i zillat wa zalálat i har do dár ast (a'ni bah riyá wa sum'at) mubtala wa giriftárast wa dar mazhab i (2) in nikohidah sifat [kih afsah wa ashna' i sartasar i shurúr wa zamaim ast] in siyáq (3) i khás khassah,i in za'íf i qawí-maskanat ast agar chih riyá wa riba wa zina kih asharr i umúr wa azarr i ashya and dar súrat mushtarak walekin dar haqíqat sar i in hamah shar haman yakast chih ba wujúd i inkih an mání' i asl i faizan i ihsan wa júd ast wa in qati'i nasl i 'ain i a'yán i wajud riya dar záhir sharr i jalist wa dar batin shirk i khafí 'iyázan billahi wa liyazan ilaihi minhu wa minhuma

57 Q.—What is the reason of your Majesty distinct declaration that such an one very quick will fall and come to precipices and places of deat and ruin and that the outcome of all his prosperit will be in hell ?

57 A.—This state is the real state both preser and future of the practisers of deceit and slande End. And the explanation of this ambiguous say ing is this, that the cause of that clear declaration i this, that the said child of Hell, by reason of his deart of judgment and the extreme crookedness of hi nature and proclivity to evil is caught and entangle in the very worst of states, a state *viz.*, which is a cause of failure in this world and leads to utte disgrace in the eternal abode, nay, is the cause o degradation and bewilderment in both worlds [I refer to fraud and slander] and to pursue the path of this vile quality [which is worse and more horrible than all vices and evils] is the speciality of that weak and most despicable man. Though usury and deceit and fornication which are most wicked actions and most injurious things, * *in appearance are but one*, yet in truth the chief of all these vices is that very one [*viz.*, deceit] for while usury cuts the root of the bestowal of favour and largess, and again fornication is the destroyer of the purity of race of the different tribes of mankind, guile externally is the most glaring evil and internally is a hidden hypocrisy, God protect me, *God save me from it and from those other two also* !

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* *i.e.* in the Persian letters ریا

Thus ریا guile, deceit.
ربا usury.
زنا fornication.

ثمرِ وقوع موجبِ حکمِ جزم بہ اشراف بر سقوط و وقوعِ فلان بمساقطِ مواقعِ ہلاک و تواند منتہا بر عافیتِ کارِ
او بہ دخولِ نار چہ باشد۔

توضیح اینحالت حقیقتِ حال و مآلِ اہلِ ریا و سمعت است انتہی و تفصیل این مجمل آنکہ علتِ حکمِ قطعی آنست کہ آن
بدعاقبت بسبب قلتِ متانتِ رائے درونہ و کثرتِ انطوارِ باطن بر خبثِ طویت بہ بدترین حالتی کہ باعثِ خذلان
دنیا و خستگی دار القرار بل علت ذلت و ضلالتِ ہر دو دار است انتہی بہ ریا و سمعت مبتلا و گرفتار ہست و در مذہب
این نکوہیدہ صفت (کہ اقبح و اشنعِ سرتاسرِ شرور و ذمائم ہست) این سیاقِ خاص خاصہ این ضعیف قوی
مسکنت ہست اگرچہ ربا و ریا و زنا کہ اشرِ امور و اضرِ اشیا اند در صورت مشترک ولیکن در حقیقت ممرِ این ہمہ
شر ہمان بحیثیت چہ باوجودِ اینکہ آن مانعِ اصلِ فیضانِ احسان و جود ہست و این قاطعِ نسلِ عینِ اعیانِ وجود
ریا در ظاہر شرِ جلی ہست و در باطن شرکِ خفی عیاذاً باللہ و لیاذاً الیہ منہ و منہما۔

dar haqq i yake az ahl i tadaiyun wasiyat farmúdah búd kih har sálah bah mausim i haj dar hamagí mawáqif bah áwáz i baland mahásin i pasandiaah wa siyar i hamí dah,i án Hazrat rá bar shumá rad wa dar haqq i án Hazrat du'á wa tarahhum kunad wa bigoyad. *Kána 'alaihirrahmato kazá wa kazá wa qála kaita wa kaita wa lahu minal khisál i házihí wa tilka.* wa hamáná az jumlah,i natáij wa samarát i in amr izdiyad i raf'i daraját i muhsinin wa hatt i saiyiát i muznibín ast chunánchih dar akhbár i mukhbir i sádiq sallallaho ta'álá 'alaihi wa alihi wa sallam wárid ast kih shahadat i chihil momin bah nikoi dar haqq i tabáh káran mújib i ámurzish i eshán migardad.

day of resurrection"; and so as a fact there is not sect of all in the world which does not reckon th prophet its friend, nor which does not praise hin and similarly one of the Imáms, one of the migh family of the prophet, Peace be on them, left a fix sum of money to a worthy man, so that every year the season of pilgrimage, he should recount in eve place with a loud voice the estimable virtues an excellent customs of his said Holiness and shou invoke the mercy of God on him and should sa "kana alaihirrahmato kazá wa kazá, wa qála kaitá w kaita wa lahu minal khisál-i-házihi wa tilka," "m the mercy of God be upon him, thus and thus' "and he said, so and so, and his habits were th "and thus;" and certainly, out of all the effects a fruits of this thing one is the increasing of the lof rank of the good and the diminution of the crin of the wicked, and so among the sayings of that tr messenger*, may the mercy of Almighty God and t peace be on him and on his posterity! we find th one *viz.*, that the favorable testimony of forty believe [Mussulmen], in respect to criminals, is a sufficien reason for their forgiveness.

* The prophet Mahommad.

درحقِ یکے ازاہلِ مُذنبین وصیّت فرمودہ بود کہ ہرسالہ بہ موسمِ حج درہمگی مواقف بہ آوازِ بلند محاسنِ پسندیدہ و سیرِ حمیدۂ آن حضرت را برشمارد و درحقِ آنحضرت دعا و ترحُّم کند و بگوید کَانَ عَلَيْهِ الرَّحْمَةُ كَذَا وَكَذَا وَقَالَ كَيْتَ وَكَيْتَ وَلَهُ مِنَ الْخِصَالِ هٰذِهٖ وَتِلْكَ وہمانا ازجملۂ نتائج و ثمراتِ این امرازدیادِ رفعِ درجاتِ محسنین و تخفیفِ سیئاتِ مذنبین است چنانچہ در اخبارِ مخبرِ صادق صلّی اللہ تعالیٰ علیہ وآلہ وسلّم وارد است کہ شہادتِ چہل مؤمن بہ نیکوئی درحقِ تباہ کاران موجبِ آمرزشِ ایشان میگردد۔

55 M.—Manshá i ilháq i ism i fulán az jumlah,i 'ayán wa námdárán i shahar wa diyár dar 'idád i 'adá i shaharyár chíst?

55 T.—An shaqiyi mudbar paiwastah az míbaqiyi 'umr i abad paiwand i má wa muddat i daulat i jáwed i bepáyán i ḳhisrawan i ál i sásán az kamagí aḳhtar, shinasán istifsar mínumáyad.

56 M.—Samrah,i zikr i ḳhair i guzashtagán az ábá i wálá shán i ḳhusro wa ghair i eshán batariq i takrár wa istimrár chíst?

56 T.—Maqsúd i má az ín amr i ḳhair-intimá ánast kih tá baqá i 'umr wa rozgar sartásar i báqimundagán bal hamagí á,indagán az auláđ wa ahfád i má wa sair i a'qáb i bandagán i ḳhuda i jalla wa 'alá dar ín báb bamá iqtidá numáyand. Lataha wa samrah,i iqtidá i abná wa abá i ḳhud dar zikr i ḳhair i guzashtagán án ast kih nufús i nátiqah,i insání rá ba'd az ín nashá dar 'alam i barzakh ḳhwáh dar súrat i t'alluq bah abdán i misali wa ḳhwáh bidún i t'alluq badán rauh wa ráhat i 'azim wa lazzat wa surúr i bisyár az zikr i ḳhair wa husn i saná i abná i eshán dar barah,i eshán dast mídihad chunánchih asháh i nufús i qudsí wa ḳhawás i akmal i afrád i nau'i insí chún a'ázim i anbiyá salawátulláhi Ta'álá 'alaihim wa akábir i auliyá rá b'ad az ḳhal'i ḳhil'at i abdan wa wusúl ba'álam i quds husúl i ins i tám badán míbáshad chunánchih Hazrat i ḳhalilurrahmán (Ibrahim) salawátulláhi 'alaihi dar ḳhilál i wusúl i du'á i ḳhud istid'á i ín má'ní namúdah chunánchih furqán i Hakím badán nátiq ast ánjá kih az zabán i án *Hazrat mífarmáyad wajal lí lisána sidqin filáḳhirína* Tafsír i ín bar ín mújib ast kih bigardán bará i man zabán i áḳhir i zamániyán rá ba'd az man bah guftár i rást dar haqq i man bah husn i wasiyat wa zikr i ḳhair wa jamíl wa saná wa áwázah,i níko dar dunyá kih asar i án tá roz i rustḳhez báqí mánad wa lihazá hech ummat o az umam nestand kih án hazrat ra dost nadárand wa baro saná naḳhwánand wa bah níkoi yád nah numáyand wa hamchunín yake az aimmah,i ahl i bait i 'uzzám 'alaihimussalám bamablagho man'iyan

55 Q.—What is the cause of your Maje counting the name of a certain well-known e among the number of your enemies?

55 A.—That illomened wretch is for ever enq ing of all the astrologers about how much rema of my long life, and as to the period of the perpe and endless prosperity of the princes of the Sasan dynasty.

56 Q.—Why does your Majesty always sp from time to time belauding your Majesty's n ancestors and others besides them?

56 A.—My object in this pious act is this till the end of their life and time all who remain al and indeed all coming generations of my childre grand children, and all the children of the creat of the great and High God may follow my exan in this matter. End. And the effect of this foll ing by the children in the steps of their fathers the matter of praising their ancestors is this that intelligent spirits of mortals, after they have g from this world into the world of Barzakh* whe they be furnished with ghostly [lit. similar] bo or not so furnished, experience pleasure and imm delight and sweetness and joy from praise and l of them made by their posterity, and so it is pure souls and the specially perfect individuals of human race such as great Prophets, [the peac Almighty God be on them], and great saints a they have put off the garments of the flesh and l arrived in the world of purity, feel an immense o tion for us from this cause: And so our I Abraham, [the friend of God], God's mercy be u him! when he comes in his prayers to petitio God, desired this thing as God's word itself prove that place where by the mouth of that prophet it s Waja'l lí lisána sidqin filáḳhirína, the meanin which is this, "turn thou, in respect to me the ton of the succeeding race, after me, to speak truth al me, and speak well of me and with fair report, excellent, and with praise and laud of me in world so that the signs of it may remain even until

* The state between death and the Day of Resurrection.

۵۵
مرفوع منشار الحاق اسم فلان از جملهٔ اعیان و نامداران شهر و دیار در عداد اعداء شهریار چیست۔

۵۵
توقیع آن شقی مدبر پیوسته از باقی عمر ابد پیوند ما و مدت دولت جاوید بی پایان خسروان آل ساسان از همگی اختر شناسان استفسار سے نماید۔

۵۶
مرفوع ثمرهٔ ذکر خیر گذشتگان از آبا و الاشان خسرو و غیر ایشان بطریق تکرار و استمرار چیست۔

۵۶
توقیع مقصود ما ازین امر خیر انتما آنست که تا بقای عمر و روزگار سر تا سر باقیماندگان بل همگی آیندگان از اولاد و احفاد ما و سائر اعقاب بندگان خدای جل و علی درین باب بما اقتدا نمایند انتهی و ثمرهٔ اقتدای ابنا به آبا خود در ذکر خیر گذشتگان آنست که نفوس ناطقهٔ انسانی را بعد ازین نشاء در عالم برزخ خواه در صورت تعلق به ابدان مثالی و خواه بدون تعلق بدان روح و راحت عظیم و لذت و سرور بسیار از ذکر خیر و حسن ثنای ابنای ایشان در بارهٔ ایشان دست بهم دهد چنانچه اصحاب نفوس قدسی و خواص اکمل افراد نوع انسی چون اعاظم انبیا صلوات الله تعالی علیهم و اکابر اولیاء را بعد از خلع خلعت ابدان و وصول بعالم قدس حصول انس تام بدان میباشد چنانچه حضرت خلیل الرحمن صلوات الله علیه درخلال وصول دعای خود داشته عاء نمعنی نموده چنانچه فرقان حکیم بدان ناطق ست آنجا که از زبان آنحضرت میفرماید وَاجْعَلْ لِّیْ لِسَانَ صِدْقٍ فِی الْاٰخِرِیْنَ تفسیر این برین موجب است که بگردان برای من زبان آخر زمانیان را بعد از من بگفتار راست در حق من به حسن وصیت و ذکر خیر و جمیل و ثنا و آوازهٔ نیکو در دنیا که اثر آن تا روز رستخیز باقی ماند و لهذا هیچ امتی از امم نیستند که آنحضرت را دوست ندارند و بر او ثنا نخوانند و به نیکوئی یاد نه نمایند و همچنین یکی از ائمهٔ اهل بیت عظام علیهم السلام بمبلغی معین

53 M.—Sabab i inkár i shaharyár ín ma'niyi ma'rúf rá kih 'ammah, i mu'taqidán m'uaqid i án and chist kih hargah qismat i azali bá'is i firozi bah roziyi muqarrar bashad har,á,inah bádsháhan rá dar máddah,i 'ita i 'atáyá minnate ziyádah bar sar i sair i ra'ayá wa baraya nakhwahad búd ?

53 A.—Bá'is i ín inkar ánast kih mabádá dar waqt i dad wa dihish ba muqtaza i manish i insán ijra i maddah, i ihsan i ziyádah dar haqq i hamginan basabab i guman i 'adam i shukrguzáriyi eshan bar khátir i má girani kunad

54 M.—Bachih mújib fulan mard i muqbal rá qabl az án kih bah nafs i khud tahsíl i ghaná numayad yá 'ináyat i shaharyár abwáb i ightina bar rú i rozgár kusháyad dar pallah,i mízán i aghniyá sanjidah and.

54 T.—Bawásitah,i ánkih dar má bah dídah,i bádsháhi mídíd pesh az ánkih bádsháh shawem. Intahá wa taqrír i ín tauqí' án ast kih ín sanjidah mard i ázádah ham barozgár i Qubád pidar i ma ba wujúd i chandín sháhzadag an az rú i kamál i kar agáhi dar má bah nazar i istahqaq i rutbah,i badsháhí mídíd az ín rú má níz ín mard i sá,ib rá i sáhib nazar rá [kih bad ín mayah,i giraniyi qadr wa miqdar bal balá tar azan arzanist] dar martabah,i 'itibár i aghniyá m'ulabar midárem.

53 Q.—What is the reason that the king contra to the common opinion accepted by all loyal subjec asserts that since the lot ordained at the creation the cause of each creature's gaining its appointed sul sistence, certainly, in the matter of the dispensing c good gifts the grace of kings upon their subjects an the denizens of the earth is a trifle.

53 A.—The reason of this denial is lest (God forbid! when I am dispensing favours, I may, since I am b a mortal man, suspect men's gratitude and my hea may feel it a heavy burden to heap great benefi upon them all (lit: lest, since I am only mortal th showing of great favour upon all men may by reason c my suspicion of their ingratitude cause heavines upon my heart).

54 Q.—On what account did the king in weighin such and such an estimable one put him in the sca of the wealthy, before he himself had amassed wealt or before the king's favour had opened the doors o enrichment upon his life ?

54 A.—Because he saw the kingship in me eve before I became king. End. And the explanatio of this answer is this, that that well tried and fearles man even in the time of my father Qubád, whe many other princes of the blood royal were alive, b reason of his perfect acquaintance with affairs saw tha I merited the kingdom, and so I likewise rank tha master of sound judgment and quick perception among the wealthy, for he would be cheap at th price of his present dignities nay at a far highe one.

مرفوع[۵۳] سبب انکار شهریار این معنی معروف را که عامهٔ معتقدان معتقد آن اند چیست که هرگاه قیمت ازلی بالنسبة غیر وزنی به روزی مقرر باشد هر آئینه بادشاهان را در مادهٔ اعطا و عطا یارفتی زیاده بر سر سایر رعایا و برایا نخواهد بود۔

توقیع[۵۴] باعث این انکار آنست که مبادا در وقت بداد و دهش بمقتضای نفس انسان اجرا و مادهٔ احسان زیاده در حق همگنان بسبب گمان عدم شکرگزاری ایشان بر خاطر ما گرانی کند۔

مرفوع[۵۵] بچه موجب فلان مرد مقبل را قبل ازان که بنفس خود تحصیل غنا نماید باعنایت شهریار ابواب اعتنا بر روی روزگار کشاید در پلهٔ میزان اغنیا سنجیده اند۔

توقیع[۵۶] بواسطهٔ آنکه دریا به دیدهٔ بادشاهی میدید پیش ازانکه بادشاه شویم انتهی و تقریر این توقیع آن هست که آن سنجیده مرد آزاده هم به روزگار قباد پدر ما باوجود چندین شاهزادگان از روی کمال کار آگهی دریابنده نظر استحقاق رتبهٔ بادشاهی میدید ازین رو ما نیز این مرد صائب رای صاحب نظر را که بدین مایهٔ گرانی قدر و مقدار بل بالاتر ازان ارزانی ست در مرتبهٔ اعتبار اغنیا معتبر میداریم۔

52 M.—Bar zabán i haqíqat-bayán raftah kih fulán bisyargoi zúd bá-had tá 'israt i zabán kih lázimah,i kasrat i guftár ast o rá dar warlah,há i be payán afganad ?

52 T.—Basabab i gardánidan i o zabán i khudrá bá hawá i khud. Intaha taqrír i ín tauqí' ánast kih án marjúm kih az qismat i shahámat wa nabáhat hamaná mahrúm ast wa bafart i safahat wa baláhat mausúm (ast) paiwastah kashish i himmat i pastash bah samt i jázibah,i taba' munjazib ast wa tasurruf (1) i taqallub (2) i qalbash ba gardish i iqtizá i nafs wa khwáhish i manishmutaqallib (a sh) wa paidást kih b zgasht i sáhib i in halat siwa i iqtihám i mukhawif wa irtitám i mahalik nabashad, wa az hikam i balighah,i hazrat i Amírul-mominin ast 'alaihi-salam. Lisanul 'áqil i min wara i qalbihi wa qalbuljáhil i min wará i lisánihi ya'ni zaban i daná baran sú i dil i o wáqe' ast wa dil i nádan barán sú i zaban i o wa murád an ast kih zabán i 'áqil tá sukhan bar dil 'arz nah kunad wa rukhsat i takallum nayábad baharakat jurat, nah numáyad wa dil i nádán bar khiláf i an ast ya'ni be mashwarat i khirad harchih az nik o bad guftan rá nasháyad bar zabán i khudáwand i an ayad tá saláhi waqt az miyán rawad wa kár bah ziyan girayad dar in bab az asar i arbáb i sidqakhbar wa 'ismat (3) kirdár wa guftar waqe' ast badin mazmún kih har bámdád zaban ba sá,ir i jawarih wa 'azá khitáb minumáyad kih "kaifa hálukum bikhairin antum am lá" ya'ní chúned wa chihgúnah ed ahwal i shumá ba mújib i khair ast yá nah hamagi bah yak zabán goyand kih hál i má qarín i khairiyat wa 'áfiyat ast agar to biguzári, wa muafiq i in m'anist khabar i másúr kih *Lisanuka kalbun 'aqúran in allaqtahu qatalaka* ya'ni zaban i to sagest darindah agar ora rahá kuní turá bikushad wa hamáná Hakím khúqániyi shirwáni hamín m'aní ra 'aqd namúdah.

RUBA'I.

Teghest zabán kashidah dar kár,

Zín tegh i kashidah sar nigah dár,

Khássah ki zabán sage gazindahast,

Dar habs i dahán az án figandast [figandahast]

52 Q.—From your Majesty's veracious tongue word has fallen that, very speedily, the slipperin of his tongue, which is the constant concomitan loquacity, will cast a certain chatterer into end whirlpools ?

52 A.—Aye, for the reason that he lets tongue turn whithersoever his fancy chooses. End. explanation of this answer is this, that, that accur one [lit. stoned one] who is utterly devoid of int igence and nobility and is notorious for extre folly and stupidity, I say that the set of his igno will is always in the direction of the force of his sires. And his intentions whirl round with the va lations of his nature and the longing of his he and it is evident that the end of a man of t sort is nought but horror and ruin (lit. the com into places of horror and arriving at the abodes ruin) and among the perfect sayings of His Holin the Prince of the Faithful (Peace be on him this is one

Lisánuláqil i min wará i qalbihí wa
Qalbuljáhil i min wará i lisánihi.

"The tongue of the wise man is behind heart and the heart of the fool is behind his tongu and the meaning is that the tongue of the wise n until it lays the word before the mind and gets le to speak does not attempt to stir, and the heart of fool is the opposite of this, that is, the tongue of foolish master speaks, without taking counsel of reas whatever, good or bad, may be unfit to speak so t the opportune moment is lost and affairs suffer inju On this matter there is a saying of the veraci and holy masters to the effect that each morn the tongue directly addresses all the members limbs of the body, thus "kaifa hálukum bikhai antum am lá" *viz.* "How, and in what condition ye. Your affairs well or not so ?"

All reply with one voice, "Hál i má qarín i kha yat wa 'afiat ast agar to biguzárí." "Our condit is safe and sound if you but leave us alone" and si lar to this saying is that true one, "Lisánuka k bun 'aqurún in alláqtahu qatalaka." "Thy tongue "a dog that bites. If thou loosest it it will "thee."

and verily Hakim Khúqáni of Sherwán to the sa effect strung the following:—

QUATRAIN.

The tongue is a drawn sword in affairs,

From that drawn sword preserve thy head,

Specially since the tongue is a biting dog,

And hence is confined in the prison of t mouth.

[1] Camp. [2] Change, turning. [3] Doers and sayers of purity.

مرفوع بر زبانِ حقیقت بیان رفته که فلان بسیارگوی بود باشد تا عثرتِ زبان که لازمهٔ کثرت گفتار است او را در ورطه‌های بی پایان افکند
توقیع بسبب گردانیدنِ او زبانِ خود را با هوای خود انتهی تقریر این توقیع آنست که آن مرحوم که از قیمتِ
شهامت و نباهت همانا محروم است و بفرطِ سفاهت و بلاهت موسوم پیوسته کششِ همت پستش بجهتِ
جاذبهٔ طبع منجذب است و تصرفِ تقلّبِ قلبش با گردشِ اقتضای نفس و خواهشِ نفسِ متقلّب و پیدا
که بازگشتِ صاحبِ این حالت سوای اقتحامِ مخاوف و ارتطامِ مهالک نباشد و از حکمِ بالغهٔ حضرتِ
امیر المؤمنین است علیه السلام لِسَانُ العَاقِلِ مِنْ وَرَاءِ قَلْبِهِ وَقَلْبُ الجَاهِلِ مِنْ وَرَاءِ
لِسَانِهِ یعنی زبانِ دانا بر آن سوی دلِ او واقع است و دلِ نادان برآنسوی زبانِ او و مراد آنست
که زبانِ عاقل تا سخن بر دل عرض نکند و رخصتِ تکلّم نیابد بحرکت جرأت ننماید و دلِ نادان برخلافِ
آنست یعنی بی مشورتِ خرد هر چه از نیک و بد گفتن را نشاید بر زبانِ خداوندانِ آید تا صلاحِ وقت از
میان رود و کار به زیان گراید در این باب از آثارِ اربابِ صدق اخبار و عصمت کردار و گفتار واقع است
بدین مضمون که هر بامداد زبان بسائرِ جوارح و اعضا خطاب میکند که کَیْفَ حَالُکُمْ بِخَیْرٍ اَنْتُمْ اَمْ لَا یعنی چونید و چگونه اید
احوالِ شما بموجبِ خیر است یا نه همگی به یک زبان گویند که حال با قرینِ خیریت و عافیت است اگر تو بگذاری و موافق
هم‌معنی است خبرِ مأثور که لِسَانُكَ كَلْبٌ عَقُورٌ اِنْ اَطْلَقْتَهُ قَتَلَكَ یعنی زبانِ تو سگی ست درنده اگر او را رها کنی ترا بکشد
و همانا حکیم خاقانی شروانی همین معنی را عقد نموده رباعی تیغیست زبان کشیده در کار * زین تیغ کشیده سر نگهدار *
خاصه که زبان سگِ گزنده ست * در حبسِ دهان از آن فگنده ست -

50 M.—Daulat khwáháni darbár az mújibi sudúri amr i wálá darbárah,i dúr namúdan i fulán az huzúr i bargáh bal az nazdikiyi dargáh darkhwah mínumáyand.

50 Q.—Your loyal servants ask the reason of your high order to exclude such a one from the presence chamber, nay even from the vicinity of the royal abode?

50 T.—Basabab i ánkih az rú i khiyánat az ráhi ráí durust bajánib i khad'ah wa fireb má,il shudah. Intahá wa bast i in ma'ní ánast kih án ziyán-karah zinahár-khwarah (1) paiwastah dar maqám i istishárah az matn i sirát i (2) mustaqím i ra,i sá,ib kanárah giraftah wa hamwárah az hanjar i ustuwar (3) i rawiyah,i sádiq bayaksú raftah wa pairawiyi ráhi rást i durust-raftárán ya'ni mushtasharán i mo,tamin rú az dast dádah dar ráh-zaniyi khiyarah,i darain i ahl i istikharah (4) madár bar sulúk i sabíl i qáti'án i turuq nihadah.

50 A.—Because leaving the road of good counsel, from corruptness he has become a lover of guile and deceit. End. And the explanation of this matter is this that, that faithless evil doer, in the council chamber ever turning off from the middle of the solid road of good counsel and for ever deviating from the firm path of rectitude, and having ceased to follow the straight road of those who go right that is of upright counsellors, despoils the good and righteous and has framed his principles after the pattern of highway robbers.

51 M.—Bachih wajh amr i 'álí bah kandan i abwáb i manzil i fulán wálí sadir shud?

51 Q.—On what account has your Majesty's high order gone forth to demolish the gates of the palace of a certain Ruler?

51 T.—Basabab i habs namúdan i o rasúl i márá dar dargahi khud Intahá ya'ni chún án makhdú'-us-sa'ádat firistádah,i dargáhi Kkisrawi rá chandín gah dar darwazah,i idbar-khanah,i khud mauqúf wa mahbús dáshtah búd balkih az umed i bar i wusúl wa ráhi dukhúl mahrúm wa máyús guzashtah dar in súrat az rú i wujúb i mukáfát ba misl pádash i (5) jasarat i án be basírat i safíh badin qiyah tanbíh zarúrat ast.

51 A.—Because of his imprisoning my messenger in his house. End. Namely, since that miserable man restrained and confined for some time in the gate of his unlucky house the messenger of the Royal Court, and would not even allow him the opportunity or hope of being received in audience, in such circumstances, as an appropriate recompense is needed, this kind of lesson is required to repay suitably the audacity of that blind fool.

(1) Lit. Truce-breaker (2) Sirát, road, sirát i mustaqím, the right-way often used in Arabic for the Muhammadan religion. (3) Firm. (4) Those who seek the blessing of God (5) Retribution.

مرفوع دولتخواهان دربار ازموجب صدور امر والا در بارهٔ دور نمودن فلان از حضور بارگاه بل از نزدیکی درگاه درخواه مینمایند—

توقیع بسبب آنکه از روی خیانت از راه رای درست بجانب خدعه و فریب مائل شد انتهی وبسط این معنی آنست که آن زیان کار زنهار خواره پیوسته در مقام استشاره از متن صراط مستقیم رای صائب کناره گرفته و همواره از نهج استوار رویهٔ صادق یکسو رفته و پیروی راه راست درست رفتاران یعنی مستشاران مومن را از دست داده در راه زنی چیره دوازین اهل استخاره مدار بر سلوک سبیل قاطعان طرق نهاده—

مرفوع بچه وجه امر عالی به کندن ابواب منزل فلان والی صادر شد—

توقیع بسبب حبس نمودن او رسول ما را در درگاه خود انتهی یعنی چون آن مخلوع السعادت فرستادهٔ درگاه خسروی را چندین گاه در دروازهٔ او بارخانهٔ خود موقوف و محبوس داشته بود بلکه از امید بار و حصول وراه دخول حرم و پابوس گذاشته درین صورت از روی موجب مکافات بمثل پاداش جسارت آن بی بصیرت منفذ بر نهایهٔ تنبیه ضرورتست—

48 M.—Bachih mújib farmúdah and kih nisbat i malikzádah Narsí bamá nisbat i dawábá i mazarrat-rasán ast bah badan i insán?

48 T.—Bajihat i berún raftan i o az matn i jádah,i rizá i má wa judá'í guzídan az pairawiyi hawá i má. Intahá wa taqrír i ín tauqí' an ast kih chún bamuwáfaqat wa muwálát i hawa i tab' i khud kih mukhálafat i hukm i khirad rá lázim dárad az rahi mutáb'at i muqtaza,i rizá,i má dúrí guzídah wa be-mashwarat i 'aql i salah-andesh maslahat i khud dar firoguzásht i pairawiyi rawiyat wa rá,i dánish-árá,i má dídah paidast kih gazand i nisbat i ingúnah farzand az tanáwul i adwia vah' muzirrah wa sumúm i muhlikah dar pesh bal az wajh i samíyat besh ast wa paiwastan bah amsál i o az khwesh wa paiwand dar martabah,i qata'i paiwand i khwesh.

49 M.—Az chih ráh tashkhís farmúdah and kih fulán shakhs mausúm ba khudá-joi búdah ba simat i tauhíd muttasam nakhwáhad búd?

49 T.—Az ín rú kih har chih basama' i o mí-rasad badán ímán míárad, Intahá wa tabián i ín ibhám án kih íngúnah mard i nádán kih baraf'i shubhát i ahl nizá' wa jidál tuwáná nabáshad wa harchih az darogh wa rást wa jáiz wa narawá mas-mú'i o gardad bidún i rad wa qabúl wa taraddud wa tawaqquf ánrá dar 'idád i búdaní ma'dúd dárad, wa be tahqíq wa tamíz i ník o bad i án badan girau gardad hará,inah az mu'asharat i ma'áshir i muhál-go zalál-jo gashtah az sa'ádat i iqrár i tauhíd bah shaqáwat i inkár i án giráyad balkih zúd báshad kih az taríq i i'tiqád bamabdá i wujúd wa íjád wa muntahá i masír (1) wa ma'ád (2) i khud 'and namúdah khweshtan rá az sa'ádat i dárain bebahrah numáyad.

48 Q.—Why has your Majesty said that the co[n]nection of Prince Narsi with your Majesty is like [the] connection of deadly drugs with the human body?

48 A.—On account of his deviation from the hi[gh] road of pleasing me and choosing to separate hims[elf] from pursuing my wishes. End. And the explanati[on] of this reply is that, since on account of the devoti[on] and love he bears to his own desires [which is o[p]posed to the dictates of reason] he has chosen separa[tion] from the road of obedience to my wishes a[nd] without the counsel of true wisdom has seen his go[od] to lie in desisting from following my customs a[nd] wise opinions it is clear that the harm of the co[n]nexion of such a son is equivalent to eating injuri[ous] drugs and deadly poisons and to associate with [his] like (whether of one's own blood or of one's relatio[ns]) is like cutting off one's own members.

49 Q.—Why has your Majesty judged that su[ch] a one reputed to be a seeker after God will nev[er] be stamped with the mark of a true believer [lit. w[ith] the sign of unity]?

49 A.—Because whatsoever comes to his ea[r] he believes it. End. And the interpretation of t[his] obscure saying is this, that this sort of ignorant m[an] who is powerless to refute the doubts of litigious a[nd] schismatic persons, and reckons whatsoever, fa[lse] or true, proper or improper comes to his heari[ng] [instead of disapproving or approving, proceeding with, or stopping short at it] as among the numb[er] of things likely to be true and without ascertaining o[r] estimating it as good or bad pledges himself straig[ht]way thereto, of a surety from frequenting the com[pany] of those who utter impossibilities, become[s a] wanderer and in place of the blessedness of our co[n]fession of the unity of God is inclined to the wretche[d]ness of denial, nay it quickly happens that, pervert[ed] from the path of faith in Him who is the origin [of] all existence and creation and the final goal [to] which all return, he cuts himself off from the blesse[d]ness of a portion in this world and in the next.

(1) Goal. (2) Place or state to which one returns.

مرقوع بچه موجب فرموده اند که نسبت ملکزاده نرسی با نسبت دواهای مضرت رسان است به بدنِ انسان —

توقیع بجهتِ بیرون رفتنِ او از متنِ جادهٔ رضائی ما و جدائی گزیدن از پیروی هوای ما انتهی و تقریر این توقیع آن است که چون بموافقت و موالاتِ هوای طبیعِ خود که مخالفتِ حکمِ خرد را لازم دارد از راهِ متابعتِ مقتضای رضای ما دوری گزیده و بمشورتِ عقلِ صلاح اندیش مصلحتِ خود در فروگذاشتِ پیروی رویّت و رای دانش آرای ما دیده پیداست که گزندِ نسبتِ اینگونه فرزندان تناولِ ادویهٔ مضرّه و سمومِ مهلکه در پیش بل از وجه سمیت بیش است و پیوستن به امثالِ او از خویش و پیوند در مرتبهٔ قطعِ پیوندِ خویش —

مرقوع از چه راه تشخیص فرموده اند که فلان شخص موسوم بخداجوئی بوده بسمتِ توحید متسم نخواهد بود —

توقیع از این رو که هر انچه بسمعِ او میرسد بدان ایمان می آرد انتهی و تبیینِ این ابهام آنست که اینگونه مردم نادان که برفعِ شبهاتِ اهلِ نزاع و جدال توانا نباشد و هر انچه از دروغ و راست و جائز و ناروا مسموعِ او گردد بدون ردّ و قبول و تردّد و توقف آنرا در عدادِ بودنی معدود دارد و بی تحقیق و تمیزِ نیک و بدِ آن بدان گرو گردد هر آینه از معاشرتِ معاشرِ محال گو ضلال جو گشته از سعادتِ اقرارِ توحید به شقاوتِ انکارِ آن گراید بلکه زود باشد که از طریقِ اعتقادِ مبدا وجود و ایجاد و منتهای مصیر و معادِ خود عود نموده خویشتن را از سعادتِ دارین بے بهره نماید —

46 M.—Az chih ráh hukm i jazm ba 'adáwat i falán kih hamagí arbáb i ikhlás i dargáh dar báb i daulat khwáhiyi o barásti gawáhí mi ídand basudúr paiwastah?

46 T.—Dushmaniyi Khudá az makhá,il i guftár wa kirdár i o áshkár ast wa chún 'adáwat i sáni' mustalzim i 'adáwat i masnú'át i ost darin súrat lázim ast kih makhlúqát i án Hazrat rá nīz dushman báshad wa dushmaniyi khalq i Khudá batariq-i-aulá dushmaniyi bádshah rá kih háfiz wa háris i eshán ast mulázim dárad.

47 M.—Falán darún kharáb berún ábád kih az dargáhi ma bara i tahqiq i haqiqat i tazallum i dád khwahán ba nawahiyi bilád raftah búd bar múzib i shahádat i siqát batahqiq paiwastah kih ba'illat i qillat i diyánat wa kasrat i akhz i rishwat ighmáz i 'ain az zallat i zalamah namúdah wa basabab i ikhfá,i sitamhá i gúnágún ingúnah bedad i záhir bafázagi bar mazlúmán rawá dashtah?

47 T. An sust-dín i bediyánat dar dár i dunyá az taraf i ma bah kushtan i sakht sazawar ast wa dar ákhirat minjánibilláh baghäyat mustahaqq i 'uqúbat i beshumár wa khulúd i nar.

46 Q.—Why has your Majesty's decided order go forth that such a one is your enemy though your Majesty's favorite courtiers truly testify to l loyalty?

46 A.—His hatred to God Almighty is pla from his words and deeds, and since the hatred of t Creator brings with it hatred of His creatures, it certain that he is an enemy of the people of God, a hatred of God's people most fully includes hatred the king who is their protector and shepherd.

47 Q.—A certain one evil within, though adorn with outward graces, who went out to the townshi from our Court in order to ascertain the truth of t complaints of certain suppliants for justice, accordi to the testimony of reliable men, [it has been we ascertained], by reason of his want of probity and utt corruptness shut his eyes to the transgressions oppressors and by concealment of all sorts of tyrann has in this wise obviously committed a fresh injusti upon those oppressed ones.

47 A.—That unrighteous and corrupt one in th house of this world merits from me a cruel deat and in the other world from Almighty God he i most worthy of infinite punishment and perpetua sojourn in Hell-fire.

مرفوع [۴۶] از چپراه حکم جزم بعداوت فلان که همگی ارباب اخلاص درگاه در باب دولتخواهی او براستی گواهی میدهند بشدور پیوسته۔

توقیع [۴۶] دشمنی خدا از مخایل گفتار و کردار او آشکار است و چون عداوت صانع مستلزم عداوت مصنوعات اوست درینصورت لازم است که مخلوقات آن حضرت را نیز دشمن باشد و دشمنی خلق خدا بطریق اولی دشمنی بادشاه را که حافظ و حارس ایشان است ملازم دارد۔

مرفوع [۴۷] فلان درون خراب بیرون آباد که از درگاه ما برای تحقیق حقیقت تظلم دادخواهان بنواحی بلاد رفته بود بموجب شهادت ثقات تحقیق پیوسته که بعلت قلت دیانت و کثرت اخذ رشوت اغماض عین از زلّت ظلمه نموده و بسبب اخفای ستمهای گوناگون اینگونه بیدادها هرتیارگی بر مظلومان روا داشته۔

توقیع [۴۷] آن سست دین بیدیانت در دار دنیا از طرف ما بکشتن سخت سزاوار است و در آخرت من جانب الله بنهایت مستحق عقوبت بیشمار و خلود نار۔

44 M.—'Amil i a'mál i Qúmis dar taufír i khwárazm jid wa ijtihád wa dar taksír i mawád i 'imárat wa zará'at i an bilád bazl i masa'iyi jamílah ba mablaghe rasánídah kih mahsúl i irtifá'i rá az qarár i miqdár i m'amúl i sair i fusúl muzá'af gardánídah?

44 T.—Hamín dam naqd mablagh i pánsad hazár dirham ba síghah,i silah,i in khidmat i sitúdah bah án kár-azmúdah wasil sázand wa barasm i taz'íf bar marsúm i muqarrar i o biyafzávand wa hamagí qurá wa mazári' kih az chahár sú badan náhiyah paiwastah dákhil i 'amal i sábiqah,i o numáyand ta magar lawáhiq i mazkúrah rá dar ma'múre bama'múrah,i mazkúrah mulhaq gardánídah bah taqwiyat i husn i 'amal i o ra'áyá i hamagí 'amál qawi hál wa sair i 'ummál fárigh-ul-bál bashand.

45 M.—Basabab i kudámín jinávat i jání yá khiyánat i malí amr i wálá bah istisál i fulán wálí wa istífa i amwál i o bar wajhi mustaufí dar kamál i kunj-káwí wa istiqsá sudúr yáftah.

45 T.—Bamújib i 'aql wa shara' bar salátín i zawil-iqtidár bahukm i wujúb i izá'at i munkar wa ishá'at i ma'rúf wájib ast kih hamagí himmat bar muqtaza,i salahi 'am wa nizám i tam masrúf dáshtah amwál i khássah,i khud wa 'ámmah,i mardum rá az fasád i 'álam basú i salálhi án sarf numayand. Intahá y'aní dar súrate kih baqá i amwál dar dast,i ashab i nufús i sharírah müjib i faná,i árám i anfus wa khalal i bina i nizám i áfaq gardad bar arbáb i nufús i khair az báb i wujúb i daf'i zarar i mutayaqqan yá maznún zarúr ast kih án bádiyi shurúr rá az tassarruf dar unchih az mabadiyi án ast báz dárand wa sarmáyah,i fasád i orá dar masárif i salálhi 'ámmah khássah hifz i hauzah,i adyán wa pás i námús i nufús wa abdán sarf namúdah hamagí rá bashá,istagiyi tamám ba islálhi nizám i jumlagí báz arand.

44 Q.—The Governor of the Pargannahs of (miss has so exerted himself in increasing the reve of Khwarazm and in increasing the materials of bui ing and in developing agriculture in those cities a lands that the expansible revenue has doubled estimate of the instalments for the whole year?

44 A.—Instantly let them pay as reward to t capable officer for this excellent service the sum of f hundred thousand dirhams and let his fixed pay doubled, and let them include all the hamlets and la adjacent to that quarter in his former pargannahs that he having joined the said adjoining lands in pr perity along with his prosperous province, the inha tants of all the pargannahs, by reason of his excell administration may become well off and all my offi be at ease in their minds.

45 Q.—On account of what mortal crime or honesty has the high order of my Lord gone fo for the uprooting of a certain Governor and for complete confiscation of his wealth in the most sea ing and painstaking way?

45 A.—Both by reason and law it is incumb on powerful kings, owing to the necessity of destr ing evil and extending what is excellent, that empl ing their whole endeavour for the needs of the pu weal and for perfect administration, they should dev both their own private wealth and that of all mei the world's good instead of to its ruin. End. Tha to say, if the fact of wealth remaining in the hand evil men becomes a cause of the destruction of m happiness and a fundamental injury to the g government of the world, it becomes necessary good men, as coming under the general duty wh falls on us to remedy certain or prospective har to restrain that evil doer from power over those thi (viz. riches) which are among the causes of th evils, and by using that root of all his wickedness works of general utility (such especially as the c of religious objects and provision for men's boo and spiritual wants) to divert all those monies skillfu towards the general improvement of all.

مرفوع عاملِ اعمالِ قومس در توفیرِ خوارزم جد و اجتهاد و تکثیرِ موادِ عمارت و زراعتِ آن بلاد بذلِ مساعی

جمیله بلیغه رسانیده و که محصولِ ارتفاعی را از قرارِ مقدارِ محصولِ سایرِ فصول مضاعف گردانیده.

توقیع همین وم نقد مبلغِ پانصد هزار درهم بصیغهٔ صلهٔ این خدمتِ ستوده به آن کارآزموده واصل سازند

و بر سبیلِ تضعیف بر مرسومِ مقررِ او بیفزایند و همگی قری و مزارع که از چهار سو بدان ناحیه پیوسته داخلِ اعمالِ [illegible]

او نمایند تا اگر نواحیِ مذکوره را در معموری بمعمورهٔ مذکوره ملحق گردانیده به تقویتِ حسنِ عملِ او رعایای همگی اعمال

قوی حال و سایرِ عمّال فارغ البال باشند.

مرفوع بسبب که این جنایتِ جانی یا خیانتِ مالی امر والا به استیصالِ فلان والی و استیفای اموالِ او

بر وجهِ مستوفی در کمالِ کنجکاوی و استقصا صدور یافته.

توقیع بموجبِ عقل و شرع بر سلاطینِ ذوی الاقتدار بحکمِ وجوبِ اماتتِ منکر و اشاعتِ معروف واجب است

که همگی همت بر مقتضای صلاحِ عام و نظامِ تام مصروف داشته اموالِ خاصهٔ خود و عامهٔ مردم را از فسادِ عالم بسوی

صلاحِ آن صرف نمایند انتهی یعنی در صورتیکه بقای اموال در دستِ اصحابِ نفوسِ شریره موجبِ فسادِ

آرامِ نفس و خللِ بنای نظامِ آفاق گردد بر اربابِ نفوسِ خیر از بابِ وجوبِ دفعِ ضررِ متیقّن یا مظنون

ضرورست که آن بادی شرور را از تصرف در آنچه از مبادی آنست باز دارند و سرمایهٔ فساد او را در مصارفِ صلاحِ

عامه خاصه حفظِ حوزهٔ ادیان و پاسِ ناموسِ نفوس و ابدان صرف نموده همگی را بشاشتگی تمام با صلاحِ نظامِ جهانگی

باز آرند.

42 M.—Bachih istinád fulán sálár r báwujúd i zuhúr i kamál i martabah,i itá,'at wa inqiyád i ma'húd dar i'dád i ahl i 'isyán wa 'inád ma'dúd dáshtah and?

42 Q.—On what grounds have you reckone certain General as a criminal and enemy, althou he exhibits complete obedience and customary s vice?

42 T.—Chih án sust rái kih az fart i sakht rúi bá kamál i zo'f wa nátuwání wa nihayat i tan-ásání wa tawání da'wiyi jaládat i jibillí wa najdat i tab'í mikunad az insiram i kárhá kih az 'uhdah,i ihtimám i o shawad tan (1) bah 'itiráf i 'ajz dar nadádah khudrí az qabúl i amr i mutá' bah bahánah,i 'adam i liyáqat i án kár wa nuzúl i án az marátib i manzilat wa miqdár i o dar libás i izhar,i tajallud wa iqtidár imtiná' minumáyad.

42 A.—Because that fool who on the strength his ferocious face sets up to be naturally pron and brave in spite of his utter imbecility and uselo ness and extreme self indulgence, does not think owning his incapacity for the discharge of the dut proper to his office, but assuming the garb of vigour courage disobeys my valid orders on the preter that the work is not suitable and is too petty for rank and dignity.

43 M.—Farmán i náfiz i khisrawi dar bárah,i fulán sálár bah ámadan i darbár infáz wa isdár yaftah búd wa o bah bahánah,i tasaqul i ahmal wa takasul i asqál az qiyám banuhúz taqá'ud minumayad wa az in ráh rahi shudan wa ámadan bar o sakht dushwár míayad?

43 Q.—The valid command of your Majesty l issued for a certain Chief to come to the audie chamber and he, on the pretence of the heaviness his luggage and his inability to carry it, instead trying to stand up straight sits down, and thus becomes most difficult to him to come hither?

43 T.—Agar án sabuksar ba,'uzr i kasrat i hawáshi wa giráníyi asbáb i ghawashi wa ma,únat takásul wa tawaní minumayad wa harakat bahamagi'abá,iq bar o 'azím saqíl mi áyad má bah ba'ze az o iktifá minumá,em wa bár i sangín az dosh i o bardáshtah basar i tanhá az o qana'at mifarma,em.

43 A.—If that light-headed one, alleging t number of his dependants and the heaviness of furniture and clothes, exhibits indolence and apat and the mere act of moving with all his belongin becomes very onerous to him, we will content o selves with a little only from him, and will remove t heavy load from his shoulders and be satisfied mer with his head.

* The construction is án sust rái * * * az insiram i kárhá * * * * tan bah 'itiráf i 'ajz dar nadádah * * * khudrá az qabul w. g. imtiná' minumáyad.

Tan dar dádan-to be occupied with.

مرفوع[۲۴۲] بجهت استناد فلان سالار را با وجود ظهور کمال مرتبهٔ اطاعت و انقیاد معهود در عداد اهل عصیان و عناد معدود داشته اند۔

توقیع[۲۴۳] چه آن سست رای که از فرط سخت روی با کمال ضعف و ناتوانی و نهایت تن آسانی و توانی دعوی جلادت جبلی و تجربت طبعی میکند از انصرام کارها که از عهدهٔ اهتمام او شود تن به اعتراف عجز درنداده خود را از قبول امر مطاع به بهانهٔ عدم لیاقت آنکار و تنزل آن از مراتب منزلت و مقدار او در لباس اظهار تجلد و اقتدار امتناع مینماید۔

مرفوع[۲۴۴] فرمان نافذ خسروی دربارهٔ فلان سالار به آمدن دربار انفاذ و اصدار یافته بود و او به بهانهٔ تثاقل احمال و تکاثل اثقال از قیام نهوض تقاعد مینماید و ازین راه راهی شدن و آمدن برو سخت دشوار مے آید۔

توقیع[۲۴۵] اگر آن سپهسر بند بکثرت حواشی و گرانی اسباب حواشی و مئونات تکاسل و توانی مینماید و حرکت بهگی علائق به عظیم ثقیل مے آید ما به بعضی از و اکتفا مینمائیم و بار سنگین از دوش او برداشته سبر تنها از و قناعت مے فرمائیم۔

39 M.—Mújib i amr ba nahí wa nafyi fulán munhí az shughl i inhá wa ikhbár wa qurb i darbar chist?

39 Q.—What is the reason of the order peren-torily excluding a certain one of our reporters fr-employment in the Secret Intelligence Departm-and indeed from the audience chamber?

39 T.—Bá'is ánast kih asmá' i márá báharf i si'áyat-amez dar ta'ab i istimá' andákht wa niyathá i márá bar mardum fásid sakht. Intahá wa taqrír i in tauqí' ánast kih sartásar i akhbar i án tihí-maghz i purguftár kih basabab i tart i darogh-sigálí az farogh i ihtimál i wuqú' khálí u'tád wa az ghayat i sabuk-sari-yi o beasl wa sarsari rudád bar sami'ah,i má giraní namúd chandán kih az tawátur i istimá'i khuráfát i beháyil wa turrahát i batil dar haqq i dúr wa nazdík wa bad wa nik kar badán had kashídah búd kih khudá nakhwástah niyat i khair-bunyád i márá dar barah,i bilád wa 'ibád az saláh bah fasád baz árad.

39 A.—The reason is this that by his malici-conversation he has whelmed my ears in passion a-has made me entertain evil intentions towards me-End: And the explanation of this reply is this, tl-all the reports of that empty-headed, voluble fello-which by reason of the abundance of his vain imag-nations were devoid of the faintest suspicion of t-light of truth, and on account of his extreme fo-turned out to be utterly baseless and superficial, c-pressed my ears to such a degree that by freque-listening to his useless and misleading falsehoods r-pecting those near and those afar off, good and b-the matter came to such a point that, (which G-forbid), he should well nigh turn my stable heart fr-good to evil intent in respect of the cities and peop-of my dominion.

40 M.—Bachih istihqáq farmúdah and kih fulán sitúdah-munish ázmúdah-rawish az khawás i mu'taqidán i durust ikhlás i mást?

40 Q.—On what account did your Majesty d-clare that a certain excellent and experienced pers-was one of your specially faithful and real friends?

40 T.—Sirr i ín guftah ánast kih paiwastah márá bar 'uyúb i nihuftah,i ma dar pardah ittilá' mídihad wa dar izálah,i ásár i án ziyádah bar tuwán wa imkán lámahálah míkoshad, wa tá ghailah,i tabi'át wa lawázim i án dar dárain bamá narasad ánrá az dushman wa dost wa nazdík wa dúr hashalmaqdúr míposhad.

40 A.—The hidden reason of this saying is th-that he invariably informs me privately of my secr-faults and certainly strives beyond his power an-beyond even the possible to remove all traces there-and in order that the evil of the results and cons-quences thereof may not reach me either in th-world or hereafter, he conceals them as far as possible from friend and foe, from near and far.

41 M.—Chih chíz miyán i fulán níko-shamá,il wa názish wa idlál i o há,il ámadah kih basabab i an ikhtilál i b'ud dar biná i qurbash ráh yáftah?

41 Q.—What has intervened between such an-such a one of excellent seeming and his proud sel-confidence so that injurious distance has thereby foun-its way into the foundation of his intimacy with you-Majesty?

41 T. Fart i idlál i o mújib i imlál i má ámadah-Intahá wa tauzíhi ibhám i in tauqí'i waqí' ánast kih názish i ziyádah ba máddah, i imtiyáz kih sarmáyah,i náz i o búd bá'is i ifrat i káhish dar marátib i khwáhish i má bado gardídah chunánchih dar amsál i sá,ir wáq'i ast kasrat-ul-idlal i dái'yat-ul-imlál áre namak i bisyár shorí bárárad wa nazdikiyi mufrit dúri samrah bakhshad.

41 A.—The excess of his pride has become th-cause of my displeasure. End. And the explanatio-of what is obscure in this veracious reply is this-*viz.*, that his excessive self-confidence in the matte-of his dignity (which was the root of that self-confi-dence) became the cause of the diminution in the-degree of my esteem for him, as is illustrated in-numerous proverbs.

> The increase of pride is the lover of sorrow,
>
> And too much salt sows saltpetre,
>
> And excessive nearness produces distance.

مرفوع موجبِ امر و نهی و نفی فلان منهی از شغلِ انها و اخبار و قرب در بار چیست۔

توقیع باعث آنست که اسماعِ ما را بحرفِ سعایت آمیز در تعبِ استماع انداخت و نهای ما را بر مردم فا
ساخت انتهی و تقریرِ این توقیع آنست که سرتاسرِ اخبار آن تهی مغز یه گفتار که بسببِ فرطِ دروغ سگالی از
فروغِ احتمالِ وقوع خالی افتاده و آز غایت بکسری او بی اصل سرسری روداده بر سامعهٔ ما گرانی نمود
چندانکه از تواترِ استماعِ خرافاتِ بیحاصل و ترهاتِ باطل در حق دور و نزدیک و بد و نیک کار بدانجا کشیده بود
که خدا نخواسته نیتِ خیر بنیادِ ما را در بارهٔ بلاد و عباد از صلاح به فساد باز آرد۔

مرفوع بچه استحقاق فرموده اند که فلان ستوده منش آزموده کردش از خواصِ معتقدانِ درست اخلاص است
توقیع سرِّ این گفته آنست که پیوسته ما را بر عیوبِ نهفتهٔ ما در پرده اطلاع میدهد و در ازالهٔ آثارِ آن زیاده
بر توان و امکان لامحاله میکوشد و تا غایتِ معتبات و لوازمِ آن در دارین باز رساند آن را از دشمن و دوست و نزدیک
و دور حسب المقدور میپوشد۔

مرفوع چه چیز میانِ فلان نیکو شمائل و نازش و ادلالِ او حائل آمده که بسببِ آن اختلالِ بعید در بنای قربش
راه یافته۔

توقیع فرطِ ادلالِ او موجبِ املالِ ما آمده انتهی و توضیحِ ابهامِ این توقیع وقیع آنست که نازشِ زیاده بادهٔ امتیاز که
سرمایهٔ نازِ او بود باعثِ افراطِ کاهش در مراتبِ خواهشِ ما بوده گردیده چنانچه در امثالِ سائر واقع است گفته‌اند
الاِدلالُ داعیةُ الاِملالِ آری تنگِ بیار شوری بار آرد و نزدیکی مفرط دوری ثمره بخشد۔

36 M.—Mújib i 'azl i fulán az tasarruf dar 'ámáli díwání wa, ashghál i mulk wa mal i sultáni chíst?

36 Q.—What is the cause of such and such a being deprived of authority in the administration justice and in matters of State policy and finance?

36 T.—Dar'in wilá záhir shud kih bar o bázgasht i wadí'atihá girán ast az ín sabab sabuk amad bar má intizá'i á'mal az o Intahá wa tauzíhi ín tauqí'i mubham ín ast kih chún radd i wadá,e' wa amánat bah arbáb i ánhá nizd i o muta'assir bal muta'azzir ast lájaram tauliyah,iá'mál i díwán kih dar ma'ni hukm i wadí'at dárad az o istirdád shud ta magar az ín isti'adat kih bar má bagháyat sabuk wa asán ast wa bar o bisyár dushwár wa girán buad ba sa'ádat i i'ádat i wadái,' 'ádat numáyad.

36 A.—It has become apparent of late that t repayment of trusts is a heavy burden to him a hence it is a light thing for me to withdraw affa from him. End. And the explanation of this ol cure reply is this, that since the returning of tru and deposits to their owners has become difficult, n wellnigh impossible to him, the charge of the affa of Justice which are a species of trust has inevitab been withdrawn from him so that possibly by th resumption (which to me is a light and easy matt and to him so heavy and difficult,) he may pe haps regain the excellent habit of faithfully dischar ing trusts confided to him.

37 M.—Fulán 'ámil i baqidár kih juz baqáyá,i sarkár chíze az ashyá i dunyá,i fání báqi nah dárad muhassilán i díwán kár i taqáza chún nafas bar o tang giriftah and

3 Q.—A certain official who is in arrears a who, save these unrealized dues of Government, po sesses nought of this perishing world's goods is b yond measure pressed by the Board of Revenue, ye even unto death?

37 T.—Arbab i diyánat wa adiyán bar khiláf i káwish i dúr az kár i ashab i kifáyat i sarkár i díwán dar tahqíq i haqiqat i hál i o dar wujúd wa 'adam i mál wa manál tafahhus i káfi bajá árand agar marfú' simat i wuqú' dashtah báshad az mutálabah darguzashtah ba hál i khudash guzárand wa az khalis i amwal i khálisah, i ma muwáfiq i hamán mablagh kih az o bawusúl narasidah basíghah,i silah bedo wásil sazand.

37 A.—Let some upright and religious person contrary to the inappropriate perquisition of ove economical servants of the Treasury, enquire into th facts of his case and make full investigation as to th existence or non-existence of State monies and profit in his possession, and if the account seems to be tru let the balance be forgiven him, nay further, let them give him as a free gift from my privy purse a sun equivalent to the amount of the arrears.

38 M.—Fulán lashkarí kih az gháyat i diláwari dar kárzárhá,i mukhauwaf khwesh rá bar qalb i sufúf i dushman zadah ásár i tajallud bazubár miáward wa lawázim i najdat bakár miburd dar in wilá ba 'ádat i ma'hú l dar ma'rikah,i (1) harb i atrák (2) ba mazán (3) i halák raftah bar qatl ámad?

38 Q.—A certain soldier who by reason of his unusual bravery used to fling himself on the very centre of the enemy's lines in the most terrible fights and evince the greatest courage and promptitude, lately, according to his wont, in a battle with the Turks rushed on into a deadly spot and was slain.

38 T.—Nakhust mablagh i panjáh hazár dirham i naqd barasm i iqámat i mátam(4)ba aitám i o rasánand wa marsúm i mustamir i ora bar eshán muqarrar dárand agar az aulad wa ahfad mándah(5)báshad wa illá bakhweshán wa paiwastagán i o wásil sazand.

38 A.—Firstly, let my people send fifty thousand dirhams to his orphans to pay for the funeral and mourning and let the Treasury always pay them his regular salary, that is, if he have left children or grandchildren, and if not, then let the money be paid to his relations and connections.

(1) Field of battle (2) The Turks are said by Mahommedans to be descended from a Son of Noah. (3) Lit-a place of ruin (4) The

مرفوع موجب عزل فلان از تصرف در اعمال دیوانی و اشتغال ملک و مال سلطانی چیست۔

توقیع در نیولا ظاهر شد که برد بازگشت و دیها گرانست از این سبب سبک آمد بر ما انتزاع اعمال از وی انتهی و توقیع
این توقیع همان است که چون رد ودایع و امانات به ارباب آنها نزد او متعسر بل متعذر است لاجرم تولیهٔ اعمال
دیوان که در معنی حکم ودیعت دارد از و استرداد شد تا مگر از این استفادت کرد بر ما بغایت سبک و آسانست
و برو بسیار دشوار و گران بود و بسعادت اعادت ودایع عادت نماید۔

مرفوع فلان عامل باقیدار که جمله بقایای سرکار چیزی از اشیای دنیای فانی باقی ندارد محصلان دیوان
کار تقاضا چون نفس بر وی تنگ گرفته اند۔

توقیع ارباب دیانات و امانات بر خلاف کاوش دور از کار اصحاب کفایات سرکار دیوان در تحقیق حقیقت
حال او در وجود و عدم مال و منال تفحص کافی بجا آرند اگر مرفوع سمت وقوع داشته باشد از مطالبه درگذشته
بحال خودش گذارند و از خالص اموال خالصه ما موافق همان مبلغ که از و بوصول نرسیده بصیغهٔ صله بدو واصل سازند

مرفوع فلان لشکری که از غایت دلاوری در کارزارهای مخوف خویش را بر قلب صفوف دشمن زده آثار تجلد
بظهور می آورد و لوازم نجدت بکار می برد در نیولا بعادت معهود در معرکه حرب اتراک بطان هلاک رفته
به قتل آمد۔

توقیع منت مبلغ پنجاه هزار درهم نقد بر سبیل اقامت ماتم بایتام او رسانند و مرسوم مستمر او را بر ایشان مقرر دارند
اگر از اولاد و احفاد مانده باشد و الا بخویشان و پیوستگان او واصل سازند۔

35 M.—Marzbán i Sifáhán m'azirat-khwáhán ba-dargah ámadah bará-at i zimmah, i khud az sá,ir i gunáhán kih badán muwákhaz wa mutálab ast d'awi minumáyad wa har chih az nik wa bad bado nisbat midihand az nawsábán wa kárkunán i khud midanad?

35 T.—'Uzr i o bawujúh,i 'adidah ghair i muwajjah wa nápasandidah ast wa chihgúnah m'azirat i qátil darbáb i maqtúl bah hawálat i fi'l i khud bah alah,i qatl maqbúl i arbab i'uqúl tawánad búd. Intahá wa hásil i in tauqi' i waqi' mutabiq i mantúq (1) i ba'ze az ahádís (2) i tariqah,i ahl i Bait (3) 'alaihimussalám ast chunánchih az Imám i a,immah, i anám Amir-ul-momimin 'alaihi-salam riwáyat shudah kih dar bab i ghulámo kih bamújib i farmúdah,i sáhib i khud shakhsera bah qatl awardah búd farmúdand kih "wahal 'abdurrajuli illá kasaifihi vuqtalussaiyidu wa "yustau-da'ul 'abdus-ijmu" ya'ni "áyá nest ghulám i mard illa manand i shamshir i o saiyidi orá qisás namúdah ghulámrá mahbús sázand wa dar riwáyate baja,i lafz i "illa kasaifihi" "illa ka'asáhu" wárid ast wa az Hazrat i Imám i natiq bahaq Ja'far i Sádiq 'alaihissalám niz manqúl ast kih saiyidra bajá,i 'abd qisás namáyand walekin ma'múl i fuqahá bináhar i záhir i hukm i kitab (5) Haissa qálallahu ta'ala "Annafsu binnafsi" khilaf i in ast chih záhir ast kih murád az in "nafs" nafs i qatil wa mubáshirast (6) nah amir wa ham chunin akhbári muta'addidah az jumlah, i riwáyát i Hazrat i Abi Ja'far ast 'alaihissalam kih 'abd i mámúr rá bah qatl árand wa saiyid i amir ra mahbús i abadi nigáh dárand wa az rú,i táwil har do khabar i sábiq rá bar in nau'i taufiq kardah and kih murad az in ámir án ast kih 'ádat i o bar in nau'i jari báshad kih 'abd i khudra ba ighrá (7) wa iljá, i tamám bar qatl i mardum majbúr darad. Dar in súrat qatl i o binabar i wujúb i daf' izarar wa fasad az bilad wa 'ibád bar imám lazim ast.

35 Q.—The Governor of Isfahan has come t court seeking to excuse himself and claims acquitt from all the crimes on account of which he has bee called to answer and held responsible and whateve good or bad is set to his account he attributes it al to his officers and deputies?

35 A.—His excuse is for numerous reasons vai and unsatisfactory. How could any person of sens allow the excuse of a murderer as to his victim, if th murderer should lay the blame of his act upon th instrument with which he did it? End. And th pith of this veracious reply is in conformity with th meaning of some of the Religious Precepts of th Descendants of the Prophet Peace be on them) Even as was told of that Imám of *Imams of th people*, the Prince of the Faithful (Peace be upo him)! Hazrat Ali who pronounced as follows in the case of a slave who according to the order of his master had killed a man "the slave of the man is only like his sword. Slay the master and commit the slave to prison" *viz.*, the slave is nothing but the man's sword as it were. "Execute the master and imprison the slave" (and in one version there come the words, "like his stick" instead of "like his sword") and the following was also attributed to His Holiness the veracious Imám Ja'far i Sadiq (Peace be on him!) "Slay the master in place of the slave" but the practice of those learned in the Law is contrary to this and is in accordance with the plain precepts of the Quran as God Almighty said "Life for Life" where it is clear that the meaning of this word "Life" is the life of the murderer, the man who actually slew the victim, not the one who gave the order and similar are repeated precepts from all the sayings of His Holiness Abi Ja'far* (Peace be on him!) thus "Let them slay the slave who got the order and imprison for life, the master who gave it," and the wise have explained these two opinions in the following manner *i. e.*, that the meaning of this word, instigator or commander is this, that his constant habit was such that he would by coaxing and all kinds of cajolery compel his slave to kill men. In such a case the execution of the master would be the bounden duty of the Imám seeing that it was incumbent on him to remove evil and harm from the cities and from the people of God.

[*The Khalifah Mohammed Báqir].

(1) Spoken the saying. (2) Traditions. (3) Here means of the house of the Prophet and especially the Imáms. (4) The first Imám. (5) "The Book" par eminence the Quran. (6) One who personally acts in a matter. (7) Instigating.

مرفوع ۳۵ مرزبان چون نقاهات معذرت خواهان بدرگاه آمده برائت ذمهٔ خود از سائر گناهان که بدان مواخذه و مطالب
است دعوی نماید و هر انچه از نیک و بد و نسبت بهم رسید از منسوبان و کارکنان خود دیده اند ـ

توقیع ۳۵ عذر او بوجوه عدیده غیر موجه و ناپسندیده است و چگونه معذرت قاتل در باب مقتول بحوالت فعل خود
به آلهٔ قتل مقبول ارباب عقول تواند بود انتهی و ما حصل این توقیع وقیع مطابق منطوق بعضی از احادیث طریقهٔ
اهل بیت علیهم السلام است چنانچه از امام ائمه امام امیر المومنین علیه السلام روایت شده که در باب غلامی که
بموجب فرمودهٔ صاحب خود شخصی را به قتل آورده بود فرموده اند که وَهَلْ عَبْدُ الرَّجُلِ إِلَّا كَسَيْفِهِ يُقْتَلُ
السَّيِّدُ وَيُسْتَوْدَعُ الْعَبْدُ السِّجْنَ یعنی آیا نیست غلام مرد الا مانند شمشیر او سید او را قصاص نموده غلام را
محبوس سازند و در روایتی بجای لفظ إِلَّا كَسَيْفِهِ إِلَّا كَعَصَاهُ وارد است و از حضرت امام بحق ناطق جعفر صادق
علیه السلام نیز منقول است که سید را بجای عبد قصاص نمایند ولیکن معمول فقها بنا بر ظاهر حکم کتاب حیث قال
الله تعالی اَلنَّفْسَ بِالنَّفْسِ خلاف این است چه ظاهر است که مراد ازین نفس نفس قاتل و مباشر است
نه آمر و همچنین اخبار متعدده از جملهٔ روایات حضرت ابی جعفر است علیه السلام که عبد مامور را به قتل آرند و سید آمر را
محبوس ابدی نگاه دارند و از روی تاویل هر دو خبر سابق را برین معنی حمل کرده اند که مراد ازین آمر آنست که عادت
او برین معنی جاری باشد که عبد خود را با اغوا و الجاء تمام بر قتل مردم مجبور دارد در صورت قتل او بنا بر وجوب دفع
ضرر و فساد از بلاد و عباد بر امام لازم است ـ

33 M.—Inkár i mazhab i fulán sitúdah-símá bah chih sabab bar zabán i sidq-bayán raftah?

33 Q.—On what account has the truthful t (*i. e.* of your Majesty) declared that the religi such and such an apparently excellent m naught?

33 T.—An árástah-záhir nikohídah-bátin khweshtan rá ba tahsíl i khushnúdíyi má khushnúd sákhtah wa qat'an bah istihsál i sarmáyah, i khursandí wa razámandíyi khudáwand wa maulá,i má bandagán Haq Jalla wa 'alá nazar na yandákhtah.

33 A.—That outwardly fair-seeming, but in ly evil one has set himself to please me, bu utterly turned away his eyes from the good of ing and satisfying Almighty God, the Lor Master of us, His creatures.

34 M. Bachih 'illat amr i wálá bah isqát i fulán az darjah, i 'aliyá,i 'adálat sudúr yáftah?

34 Q.—On what account has my Lord's mand issued to remove such and such a one fro lofty rank of the justice seat?

34 T.—Bamá rasíd kih dar iqámat i qawá'id i insáf az sháhráhi qawím i istiqámat bayaksú inhiráf míjoyad wa dar tahqíq i usúl i qazáyá taríqah, i ifrát i hamíyat wa 'asabíyat kih mújib i wufúr i ikhfá wa ibhám i haqáiq i umúr ast mípoyad.

34 A.—It has reached me that in the establ of the rules of justice he tries to depart fr straight road of truth, and in settling the pri of decisions he pursues the path of extreme par and severity which is a cause of complete co ment and of the disguising of the reality of thi

مرفوع انکار مذهب فلان ستوده سیما بچه سبب بزبان صدق بیان رفته۔

توقیع آن آراسته ظاهر نکوهیده باطن خویشتن را بتحصیل خوشنودی ناخوشنود ساخته وقطعاً به استحصال سرمایهٔ خرسندی و رضامندی خداوند و مولای ما بندگان حق جلّ و علی نظر ننداخته۔

مرفوع بچه علت امر والا به اسقاط فلان از درجهٔ علیای عدالت صدور یافته۔

توقیع بارسیده که در اقامت قواعد انصاف از شاهراه قویم استقامت بیکسو انحراف می‌جوید و در تحقیق اصول قضا با طریقهٔ افراط حمیت و عصبیت که موجب وفور اخفا و ابهام حقائق امور است می‌پوید۔

nifáq i pádsháh-khwáhán kih khud rá khwáhán i daulat i o wá minamúdand chand dafa' ittifáq uftád wa ín amr i munkar mukarrar rú,i dád Wazír i faqíd-ul-misal 'adim-un nazír bar sabíl i zarb-ul-masal dar sanq i kalám bar zabánránd (1) kih salúk i ín 'azíz kih az dalálat i ahl i zalálat rah i hidáyat wa taríq i tahqíq baro masdúd ast wa az ín ráh khud rá dar silk i muluk i bázim munkharat mídánad bá man az rú,i durustiyi misl á,inah,i mu'áinah,i hál i dahqánán i ín kishwar ast bá tabar i hezumshikan kih bah hangám i ihtiyáj dar mausim i garmá bajihat i tahíyah,i máyuhtaj i zamistán wa sa,ir i fusúl dar nigahdásht wa ihtirám i án ihtimám i tamám mabzúl dáshtah bakár dárarand wa ba'd az farágh dastah az án bar áwardah wa rishtah bajá,i án guzránidah ba muháfazat i tamám az mekhe darawezand wa báz chún badán niyazmand shawand az rú,i 'izzat firod áwardah dastah bajá i 'iláqah nasb numáyand wa bah ihtiyát i bisyár kár farmáyand aknún chandest kih bá man ín shewah ma'mól wa ín taríqah,i maslúk mídárad tá gardán i gardán chihgúnah khirámad wa kár i rozgár bakujá anjámad.

"Inná ilá 'izzin wa mulkin wa inná ilá zullin wa hulkin."

MISRA'H.

Tá dar miyán i khwástah,i kirdagár chist.

despair; and whensoever by his skill affairs were brought to a happy end, his disloyal enemies would again turn to insinuation and would so shake the chain of doubt in his regard that from this reason the king would cause a man so wise that in the spheres of thought and political action belonging to the office of a Prime Minister he was fit to be the rival of the Great Preceptor (Aristotle) to be loaded like a madman with an iron collar and fettered with chains. In short when these tortuous actions on account of the vicious enmity of the King's evil counsellors, who called themselves his well wishers, happened several times and this atrocious conduct was repeated, that incomparable and unequalled Vazir, by way of citing an adage, when he began to speak let fall from his lips that the conduct of this friend (*i.e.* the Prince (upon whom owing to the guidance of bad counsellors the road of goodness and the path of right are closed and hence he thinks himself to be counted on the roll of wise Princes,) is in my respect exactly like a mirror showing the way of the countrymen of those parts with their wood cutting axes, who when they require them in the hot season look after them and take the greatest care of them and use them for the collecting of fuel for the winter and all seasons, and when they have done with them they remove the handle and pass a string in its place and hang them from a peg with the greatest care, and again when they require them cautiously take them down and refix the handle therein instead of the string, and with every care use them for their work.

Now for some time past the Prince treats me in this customary way and takes me by this well trodden road. Let us see how goes this revolving sky and whither will be the upshot of the time!

Whether to honour and power,
Or to disgrace and ruin.

Let us see what is in the counsel of the Almighty!

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(1) Pron.: rand.

نفاقِ نادولتخواهان که خود را خواهانِ دولتِ او وا می نمودند چنید دفعِ اتفاق اُفتاد و این امر منکر کار رو نداد وزیر فقیه المثال عدیم النظیر بر سبیلِ ضرب المثل در سوقِ کلام بر زبان راند که سلوکِ این عـــزیز کار از دلالت اہلِ ضلالت راہ ہدایت و طریقِ تحقیق بر و مسدود داست و از این راہ خود را در سلکِ ملوکِ حازم منخرط نمیداند یا من از روی درستی مثال آئینہ مصائب حالِ دہقانانِ این کشور است با تبر ہیزم شکنے که بہنگامِ احتیاج در موسمِ گرما بجہتِ تہیّہ ما یحتاجِ زمستان و سائرِ فصول و نگاہداشت و احترامِ آن اہتمامِ تمام مبذول داشتہ بکار در آرند و بعد از فراغ دستہ از آن بر آوردہ و رشتہ بجای آن گذرانیدہ بمحافظتِ تمام از میخی در آویزند و باز چون بدان نیاز مند شوند از روی عزّت فرود آوردہ و رشتہ بجای علاقہ نصب نمایند و بعد احتیاط بسیار بکار فرمایند اکنون چند یست که با من این شیوہ معمول و این طریقہ مسلوک میدارد تا گردونِ گردان چگونہ خرامد و کار روزگار بکجا انجامد اِنّما اِلحَیْنَ وَ مَنْ تَّبِعَ وَاِنّا اِلی ذٰلِکَ وَهٰلِک مصرعہ تا درمیان خواستہ کردگار چیست –

lah az tarafain bakhyah,i izhár i muzmar bar rú,i kár andákhtah kínah, i nihuftah áshkár wa fitnah, i khuftah bedár sákhtand wa dar mábain baso muhárabát wuqú' yáft wa ahl i wifáq bi ánkih az abtál i rijál búdand bahukm "Alharbu Sijjálun" gáh o ghálib wa ahyánan maghlúb míshudand wa chún Ya'qúb Khán dar mabdah, i amr az wazír i khwesh basabab i si'ayat i nádaulat-khwáhán i badandesh kamál i tafriqah, i khatir wa tashwísh i andeshah dásht wa bah 'illat i nifáq i mushte manhús az hamdastiyi ittifáq i an mardánah mard i farzánah mahrúm wa máyús shud chandan kih 'aqibat az fart i ghalabah, i tawahhum i bejá az já dar ámadah az ín dast Wazír i sa'ádatmand rá yakchand nazarband wa chand gáh dar band mahbús nigáh dásht wa har daf'ah kih arsah, i jang bar o tang míshud midánist kih agar pá,i o darmiyán nabáshad yakbárah kár az dast mírawad az rú, i iztirár bah itláq i o multaji shudah aimán i ghiláz wa shidád az itláq wa i'táq bamiyán míáward wa badín dastáwez i matín sarishtah, i ishtidád i wasá,iq wa paimán badast mígirift wa chún o mutlaqul'inán shudah ba daf'i hamgínán námzad mígasht ahl i khilát bah mujarrad i istimá'i ism i o á'innah,i-insiráf rá in'itáf dádah bah wádiyi gumnámí wa nákámí míshitáftand wa har bár kih kár basardáriyi o bar hasb i dilkhwah bapáyán mamad dígar bárah haritán i nadaulat-khwáh bar sar i chashmakzaní wa tahrík raftah chandan muharrik i silsilah, i badgumániyi o mígashtand ki az an 'alam khiradmanderá kih dar funún i tadabír wa siyásat i muta'alliqah bah wizárat sániyi mu'allim i awwal míshást majnún ásá maghlúl wa musalsal mídásht mujmalan chún in harkat i náhanjár bah shámat i

the places of splitting [to close which was beyond the sphere of possibility] opened out on their author, hopeless and tired of conciliation he adopted the resolve to go to war. In fine the parties brought to the light of day the seam of the revelation of hidden things · and made their hitherto concealed hatred patent and woke up the fury that had been sleeping, and many battles occurred between them; and the King's friends, although they were brave men, according to the old adage "war is like well-buckets," sometimes were victors and sometimes vanquished, and since Yakub Khan from the very beginning owing to the slanders of his evil counsellors and ill-wishers had completely withdrawn his confidence and affection from his Vazir and by reason of the enmity of a few evil men had beyond recall deprived himself of the help of the co-operation of that brave and wise man to such a degree that at last from the excess of overmastering and unjust suspicions the King turned completely round and hence at one time kept that good man under surveillance and at another imprisoned in jail and as often as the plain of War narrowed around the King he would think that unless the Vazir intervened, affairs would go to ruin at once and from perplexity becoming desirous of his release, he used to take solemn and weighty oaths to release him and restore him to favor and by this strong security he would take in his hand the thread of firm pledges and promises and when the Vazir being entirely freed was appointed to deliver all, the cabal instantly on hearing his name would turn the rein of deviation and scour off into the jungle of obscurity and

از طرفین بخیهٔ اظهار مضمر بر روی کار انداخته کینهٔ نهفته آشکار و فتنهٔ خفته بیدار ساختند و در مابین بسی محاربات
وقوع یافت و اهل وفاق با آنکه از ابطال رجال بودند بحکم الحرب سجال گاهی غالب و احیاناً مغلوب میشدند
و چون یعقوب خان و سپهسالار از وزیر خویش بسبب سعایت نادولتخواهان بداندیش کمال تفرقهٔ خاطر و تشویش
اندیشه داشتند و به علت نفاق بخت نحوس از همدستی اتفاق آن مردانه مرد فرزانه محروم و مایوس شد چندانکه
عاقبت از فرط غلبهٔ توهم بیجا از جا در آمده ازین دست وزیر سعادت مند را یکچند نظربند و چندگاه در بند محبوس
نگاهداشت و هر دفعه که عرصهٔ جنگ بر وی تنگ میشد میدانست که اگر پای او در میان نباشد یکباره کار از دست
میرود و از روی اضطرار به اطلاق او پیچی شده ایمان غلاظ و شداد از اطلاق و اعتاق بمیان می آورد و
بدین دست آویز متین سررشتهٔ اشتداد وثائق و پیمان بدست میگرفت و چون او مطلق العنان شده به دفع
همگنان نامزد میگشت اهل خلاف به مجرد استماع اسم او عنان انصراف را انعطاف داده به وادی گمنامی
و ناکامی می شتافتند و هر بار که کار سرداری او بر حسب دلخواه بپایان می آمد دیگر باره حریفان نادولتخواه بر سر
چشمک زنی و تحریک رفته چندان تحریک سلسلهٔ بدگمانی او میگشتند که از آن عالم خردمندی را که در فنون تدابیر
و سیاست متعلقه به وزارت ثانی معلم اول می شناخت جنون آسا مغلول و مسلسل میداشت مجملاً چون این حرکت ناهنجار

32 Q.—Marzbán i wiláyat i Hamadán bagumán i 'adam i zallat az'illat i 'azl i khud bah qasd i istibsar istifsar minamáyad.

32 A.—Mardán i kár wa mardumán i 'amaldár bamanzilah, i alat i harb wa adwát i paikár and. kih bagáhi bekári hamagí rá dar niyám já dádah bah ihtimám i tamám nigáh darand tá ángáh kih mutaqáziyi maslahat (1) waqt i sawáb (2) bínad bakár dar áraud wa badín masálah (3) 'ummal rá (4) bamuqtazá,i sakáhi hál dar sáhat i istirahat 'itizál (5) já dádah dar nikodasht i hamgimán (6) firogusásht namunáyand, wa dar súrat i zarúrat i isti'mál mustazhar (7) wa mustamál sákhtah (8) dar kamál i ihtimám i ikrám (9) wa ihtirám (10) kár farmayand wa har do súrat já,i iltizámi (11) shukurguzári wa khursandí ast nah muqám i 'adam i khushnúdí wa shikáyatmandí ast. Intahá wa nazir i hásil i tauqí' i maz kúr ast qissah, i dastúr i sáhib tadbír wa sáhib i khámah wa shamshír Mohammad Bat Wazir i Ya'qúb Khan akhirin i wáliyán i Kashmír kih zamindári i án sarzamín i ásmán-nishán az o bawukalá,i bádshahi falak jah khurshed shan málik i riqbah, i gardan-kashán Jalaluddín Mohammad Akbar Bádshahi Sahib i qirán intiqál yáft wa sarjumlah az án án ast kih chún ba'd az irtihál i Yúsuf Khan padar i Ya'qúb Khán i mazbúr miánah,i o wa abná,i a'mámash mu'ámalah az wifáq bah nifáq anjamíd wa badan sabab kár umará níz az ijtimá' bah iftiráq wa munaqashah wa khiláf wa shiqaq kashíd wa madár i kár i beparkár i o az madárá dargúzasht wa masáq,i kharq kih ratq i án az ihdah,i dá,irah,i imkán bírún búd bar rafa' farákh gasht nāchar az muwását batang [illegible] i talkhiyah,i jang raft. Biljum-

32. Q.—The Ruler of the Country of Hamadan asks for information why he has been shelved from office though he thinks he has not faltered in his duty.

32. A.—Men of action and officials are like weapons of war and tools for fighting, which when not needed men put in their sheaths, and look after them with all care till the time when sound judgment perceives the proper instant and then they bring them out again: and just so according to the need of the time, they let officers rest in the plain of unemploy and take good care of all of them neglecting none, and then, when occasion arises to use them, recalling them and re-investing them with powers and exciting them they entrust them with duties and treat them with honor and reverence; and both cases are cause for gratitude and happiness and not of dissatisfaction and complaint. End. And the very moral of the gist of this reply is to be found in the history of that wise Prime Minister, master alike of the pen and of the sword, Mohammad Bat Vazir of Yakub Khan, last of the Rulers of Cashmere, the sovereignty of which noble country passed from him into the hands of the servants of that king of high degree and Sun-like splendor, Lord over the necks of the proud, Jallal-ud-din Mohammad Akbar the master of good * fortune; and the substance of that is this, that when after the death of Yusuf Khan father of the said Yakub Khan between him and the sons of his uncles things turned from friendship to enmity [and for this reason the gentry also turned from union to disunion and to splitting up and opposition and hatred] and the circumference of his uncompassed doings could not be rectified and

* Born when the stars Zohrah and Mushtari (Jupiter and Venus) are in conjunction (as is now the case, 6th February 1892. W. G.)

1. Propriety of circumstances [illegible] 3 [illegible] 4 Officials. 5 (lit.) Affording them retirement in the plain of [illegible]

مرفوع مرزبانِ ولایتِ همدان بگمانِ عدمِ زلّت از علّتِ عزلِ خود و بقصدِ استبصار استفسار نموده بود
توقیع فرمود آن کار و مردمان عمل دار بمنزلهٔ آلاتِ حرب و ادواتِ پیکاراند که بگاهِ بیکاری همگی را در
نیام باید داد و به اهتمام تمام نگاه دارند تا آنگاه که مقتضی مصلحت وقت صواب بیند بکار در آرند و بدین
مثابه عمّال را بمقتضای صلاح حال در ساحتِ استراحتِ اعتزال جا داده در نگاهداشتِ همگنان
فرو گذاشت ننمایند و در صورتِ ضرورتِ استعمال مستظهر و مستمال ساخته در کمالِ اشتمالِ اکرام و
احترام کار فرمایند و در هر دو صورت جای التزامِ شکرگزاری و خرسندی است نه مقام عدم خوشنودی و
شکایتمندی است انتهی و نظیرِ حاصلِ توقیع مذکور است قصهٔ دستورِ صاحبِ تدبیر صاحبِ نامه و شمشیر
محمد بیک وزیر یعقوب خان آخرین والیانِ کشمیر که زمینداری آن سرزمینِ آسمان نشان از و بوکلای پادشاه
فلک جاه خورشید نشان مالکِ رقبهٔ گردن کشان جلال الدین محمد اکبر پادشاه صاحب قران انتقال یافت
و سر جمله از آن این است که چون بعد از ارتحالِ یوسف خان پدر یعقوب خانِ مزبور میانهٔ او و ابنای اعمامش
معامله از وفاق به نفاق انجامید و بدان سبب کار امرای نیز از اجتماع به افتراق و شقّ العصا و خلاف
و شقاق کشید و مدار کار بر بی پرکاری او نهاده مدارا درگذشت و مواقع خرق که رتق آن از احاطهٔ دائرهٔ امکان
بیرون بود بر رافع فراخ گشت ناچار از مواسات تنگ آمده بر سرِ تهیهٔ جنگ رفت بالجمله

M.—31. Bachih mújib farmúdahand kih bar bádsháhán i 'álíshán wájib ast kih tarahhum bar káffah, i mardum'umúm dáshtah báshad wa dar ba'ze az ahyán hijáb i eshán shadid nabáshad. Intahá; wa taqrír i ín marfú' ánast kih 'ináyat i 'ám wa ráfat i khás i mulúk dar taríq i husn i sulúk ba 'awám wa khawás iqtizá, i án dárad kih dar hamah hál derbár wa dushwár hijáb nah búdah gáh gáh hamginánrá bah fauz i mámúl wa rukhsat i wusúl i dargáh ikhtisas bakhshand tá bah hukm i wujúb i taswiyah kih muqtazá,i 'adl wa ihsán ast suhúlat i bár bar ahl i qurb wa ba'd yaksán shudah dushwariyi khurúj wa dukhúl bar hamginán ásán gardad wa ráh yáftan i darweshán wa mardum i pareshán bah bisát i qurbi eshán dushwár wa dúr az kár nabáshad

T.—31. Bajihat i ánkih man'i mardum i bártalab az dargáhi mulúk hamaná rú baráh sákhtan i umáni wa amal i hamginán ast basú,i dushmanán Intahá wa tauzihi in ibhám án ast kih az jánib i mulúk abwáb i ásániyi rukhsat i wasúl i dargáh wa dukhúl i bárgáhi khud bah gahi bár bar rúi muhtajun i bah raf'i hijáb bastan hamána kushúdan i darhá,i háját i 'umúm i sipáh wa ra'iyat bal namúdani ráhi 'arz i niyázi khusús i auliyá,i daulat ast bah sú,i dargáhi a'dá,i mulk wa millat.

31. Q.—Why has your majesty said that it is proper for mighty kings to have mercy upon all classes and that at times they should lay aside strict privacy. End. And the meaning of this question is this, that the ordinary graciousness (as well as the special kindness) of kings in the way of meeting with men of all kinds as they ought demands that under all circumstances avoiding delays and strict etiquette kings should from time to time grant special favor to all by fulfilling their hopes and by giving them permission to attend the Court, so that by allowing such equality, which is consonant to justice and mercy, a like facility of access to Durbar should belong to those that are near and to those that are far and the difficulty of going out and coming in should be lightened to all and the approach of Dervoshes and afflicted ones to the carpet of kings should no longer be hard or impossible.

31. A.—For this reason, that to forbid suppliants from the audience chamber of kings verily is to incline the hopes and desires of all towards the king's enemies. End.

And the explanation of this obscure reply is that for kings to shut the gates of easy access at the time of Durbar in the face of those who desire the removal of the veil of separation, is certainly to open the doors of necessity upon all, both upon the soldier and upon the subject in general, nay it is to point out the road of petitioning, (even on the part of the chief servants of the state) to the audience chamber of the enemies of the country and of religion.

مرفوع ۲۶ آنچه موجب فرموده اند که بر پادشاهان عالیشان واجب است که ترحم ایشان بر کافهٔ مردم عموم داشته باشد
و در بعضی از آمیان حجاب ایشان شدید نباشد انتهی و تقریر این مرفوع آنست که عنایت عام و رافت خاص ملوک
در طریق حسن سلوک با عوام و خواص اقتضا آن دارد که در همه حال دیه بار و دشوار حجاب نبوده گاه گاه
همگنان را به فوز یا صول و رخصت وصول درگاه اختصاص بخشند تا به حکم وجوب تسویه که مقتضای عدل
و احسان است سهولت بار برای اهل قرب و بعد یکسان شده دشواری خروج و دخول بر همگنان آسان گردد و
راه یافتن درویشان و مردم پریشان به ملازمت ایشان دشوار و دور از کار نباشد

توضیح ۲۷ جهت آنکه منع مردم از طلب از درگاه ملوک ها تا رو براه ساختن آمال و آمال همگنان است بسوی
دشمنان انتهی و توضیح این ابهام آنست که از جانب ملوک ابواب آسانی رخصت وصول درگاه و دخول
بارگاه خود به گاه و بیگاه بر روی محتاجان به رفع حجاب بستن ها نا گشودن در راست حاجات عموم سپاه
و رعیت بل نمودن راه عرض نیاز خصوص اولیای دولت است بسوی درگاه اعدای ملک و ملت...

M.—29. Az sabab i wáguzáshtan i nigáhdáshtan i aulad i zukúr suál mínamáyand. Intahá, yá'ní 'adam i-pardákht i shahriyár bah sháhzadagán báwujúd i ist'i-dád wa istihqáq i *tarbiyat i khudádád chunánchih* sháyán i martabah, i eshán ast já, i ta'ajjub wa tahaiyur i khair-andeshán ast khássah firoguzásht dar man'az mukhálatat wa mu'ásharat i 'ámmah, i firomáyagán kih nahí az ín amr i násháyán az hamah beshtar nágazír i waqt i hál wa darbá,ist i 'ahad i istiqbál i arbáb i daulat wa iqbál ast.

29. Q.—It is asked why your majesty has given up the supervision of your royal Sons? End. That is to say, the king's omission to occupy himself with his sons in spite of their claims and God-given right to education from him in a way befitting their rank, is an occasion of unbounded surprise to your well-wishers and more especially so is your majesty's omission to forbid their meeting and having friendly intecourse with low people seeing that the forbidding of this improper thing is above all necessary owing to the consequences both present and future, in the case of men of wealth and high fortune.

T.—29. Tá tajribah, i zamánah namúdah ahwál i rozgár báz shinásand. Intahá; wa tauzíhi ín ibhám án ast kih malikzádagánrá dar ghair i ín hálat tajribah, i anza'wa ahwál i zamán wa zamániyán rá namínumáyad wa ázmá,ish i nihán wa áshkár i abná, i rozgár kih ma'rifat i án 'umúm i ahl i diwal khássah aulád i mulúk rá baghávat darkár ast juz bah ámezish i asnáf i *mardum wa ittilá' bar ikhtiláf i tabá,'i hamginán az* faqír wa ghaní wa za'íf wa qawí dast namídihad.

29. A.—In order that by experience they might learn and comprehend the facts of the age. End. And the explanation of this obscure reply is this, that in the absence of this condition, experience of the characters and circumstances of the time and of the men of the time would remain unknown to the Royal Sons, and practical experience of the things, both of those *that are concealed and of those that are patent,* of the children of the generation (to know which is in the highest degree needful to all men of fortune and especially to king's sons), cannot be acquired except by mingling with all sorts and conditions of men and by knowing their various characters, be they poor or rich, weak or powerful.

M.—30. Bachih mújib fulán muhtashamrá baza'f wa wahn i qúwat wa qudrat wa sustiyi rá,i wa pastiyi fitrat mansúb dáshtah and wa badín sabab orá makhzúl wa mankúb wágazáshtah.

30. Q.—Why has your majesty accounted such and such a nobleman as weak and nerveless, feeble in judgment and of poor natural capacity and on this account left him without honour and in evil plight.

T.—30. Az ín kih qabl az shikwah namúdan bah má az má shikáyat ba sú,i Khudá, i ta'álá burdah. Intahá; ya'ní pesh azínkih ráh i istighásah bah bárgáhi má kushádah az má shikáyat numáyad bah dargáhi Khudá, i *Azza* wa Jal az má shikwah,i bewajh namúd wa paidást kih ín gúnah kirdár dalíl i 'ajz wa za'f i mard wa namúdár i 'adam i ma'rifat i rahi chárah wa shinákht i rú, i kár ast.

30. A.—Because before making his complaint to me he complained of me to Almighty God. End. *i. e.* Before he opened the road of petition in my Court and complained to me for justice he went straight to the *throne of the Great and Glorious God and complained* causelessly of me and it is obvious that this kind of conduct is a proof of a worn-out and weak mind and a sign of its non-recognition of the road of relief and want of perception of the aspect of things.

مرفوع ۲۹ از سبب واگذاشتن نگاه داشتن اولاد ذکور سوال می‌آید انتهی یعنی عدم پرداخت شهریار شاهزادگان باوجود استعداد و استحقاق تربیت خداداد چنانچه شایان مرتبهٔ ایشان است جای تعجب و تحیر خیراندیشان است خاصه فروگذاشت در منع از مخالطت و معاشرت عامهٔ فرومایگان که نهی از این امر شایان از همه بیشتر ناگزیر وقت حال و مآل دور باش نسبت بهر استقبال ارباب دولت و اقبال است۔

توضیح ۲۹ تا تجربه زمانه نموده احوال روزگار باز نشناسند انتهی و توضیح این ابهام آنست که ملکزادگان را در غیر این حالت تجربهٔ اوضاع و احوال زمان و زمانیان روی نماید و آزمایش نهان و آشکار ابنای روزگار که معرفت آن عموم اهل دول خاصه اولاد ملوک را بغایت درکار است جز به آمیزش اصناف مردم و اطلاع بر اختلاف طبایع همگنان از فقیر و غنی و ضعیف و قوی دست نمیدهد۔

مرفوع ۳۰ بچه موجب فلان محتشم را بضعف و وهن قوت و قدرت و سستی رای و پستی فطرت منسوب داشته اند و بدین سبب او را مخذول و منکوب واگذاشته۔

توضیح ۳۰ از اینکه قبل از شکوه نمودن به ما از ما شکایت به سوی خدا تعالی برده انتهی یعنی پیش از آنکه راه استغاثه ببارگاه ما گشوده از ما شکایت نماید بدرگاه خدای عزوجل از ما شکوه بوجه نمود و پیداست که اینگونه کردار دلیل عجز و ضعف مرد و نمودار عدم معرفت راه چاره و شناخت روی کار است۔

26.—M. Az chih ráh dar ba'ze az asfár i'lán wa izhár i samt i tawajjuh namúdah bah heeh wajh ikhfá wa isrár i án rawá namídárand.

26 Q.—What is the reason that on some of your Majesty's marches notice of the intended direction has been publicly proclaimed and you have in no wise approved any concealment in the case?

26.—T. Tá marásim i daulatkhwáhiyi aháliyi án súb wa hawáli ziyádah gardad wa az wáliyán i án hudúd darázdastí kamtar rú dihad,

26 A.—In order that the whole body of officials of that region and of its environs may the more busy themselves in the loyal fulfilment of their duties and that less oppression may occur on the part of the rulers of those places.

27 M. Bachih wajh amr 'áliyi nafiz (bar khiláf i sábiq) dar barah, i man'i bar i fulán faqíh (1) az anjuman i mashwarat wa ittila' bar asrár i nihuftaniy daulat nafiz pazíruftah.

27 Q.—What is the reason that (contrary to former custom) your majesty's high and potent order has issued to forbid the entrance of such and such a learned doctor into the secret council of state (lit. council of deliberation and intelligence respecting the important secrets of the state.

27 -T. Az ín rú kih hawárá bar rá,i khud musallat sákhtah. Intaha wa tab,in i ín ma'ní án ast kih chún án bebúdahrá,i berúnára,i bar khiláf i namúd i záhir maghlúb i nafs i qáhirah búdah wa muqarrar ast kih ín sinf az mardumán i námardum kih sultán i hawa,i tab' bar ra,i khurdahgírá,i eshán ghalib nifáshad bará,inah qarárdád i ra,iyat i hamginán khatá wa ghalat áyad wa baheeh wajh saláh i khair andesh i man itmimárá nasháyad.

27 A.—For this reason viz, that he has given his mind over to the dominion of his passions. End.

And the explanation of this answer is this, that the King has given this order because that foolish "similar man of virtue" contrary to outward appearance has become the slave of his overmastering passions and it is certain that the opinions of all men of this unworthy sort who let their passions lord it over their vicious souls are wrong as is universally admitted and in no case does their friendly counsel deserve confidence.

28 -M Sabab i marhamat i aqtá'i abad wa suyúrghát i sarmad bah har yak az parastarán i khás háwajúd i tawátur i in'ám i 'ám wa jarayán i marsúm i muqarrar chíst!

28 Q.—What is the reason that your majesty grants to each of your private servants perpetual jagirs and subsistence lands, notwithstanding your repeated gifts to them of all sorts and although they have fixed stipends

28—T. Tá dar nufús i hamginán já,i gírad kih aulád wa a'qáb i eshánrá dar bítah,i himáyat wa hauzah, i ri'áyat khwáhem dásht. Intahá, ya'ní har-gáh ín daqíqah, i jalílah dar mutakhaiyalah, i hamah az qarár wáqi' istiqrár yábad kih dar heeh hál az báz-mándagán i eshán ghafil nakhwáham búd bar,á,inah az rahguzar i ahwál i mausúlán wa khweshán i-khwísh khátir i ikhlás-andesh dast-khush i tashwísh namí-dárand wa wahin i tazalzalrá dar biná, i sabát i'aqídat já, i nadádah andeshahrá az rahan i tafriqah bar míárand,

28 A.—So that it may be impressed on the minds of all of them that we shall keep their children and orphans in the house of help and in the place of kindness. End. namely that when this delicate matter shall be firmly fixed in the brains of all, *viz.*, that in no case shall we be unmindful of those they leave behind them then certainly they will no longer allow their affectionate hearts to be overwhelmed by care in providing for the subsistence of their children and dependents and will allow no loosening and shaking in the foundations of their firm confidence in us and will redeem their minds which were pledged to anxiety.

(1) Religious doctor.

23 M.—Mújib i taftísh,i shaharyár az kunh i har chíz wa asl i haqíqat i har kár chíst.

23. Q.—What is the reason that the King enquires into the essence of every thing and into the real truth of each matter?

23 T.—Natíjah, i káwish i 'umuq i umúr ínast kih ma wa eshán tá báshem bah tasarruf wa taqallub haq bahar sú kih munqalib gardad bigardem. Intahá wa tanzíhi ín tauqí' án ast kih wusúl i asar i ghaur-rasiyi bádsháh, i dadgar ba,usúl i umúr mújib i tamíz i haqíqat kamá huwa haqquhá az máhiyat i bátil kamá-hiya ast wa samrah, i ín tahqíq ínast kih nakhust khud bar wafq i'ilm i khud barástí wa durustí 'amal namá-yad wa ra'iyat rá ba raghbat yá ba ikráh bar mutá-ba'at i ásár i haq dáshtah, bar án sábit qadam sázad chandánkih hamagí dar hamah gáh bamail i haq má,il báshand wa az taqallub bah jánib i bátil ijtináb namúdah az pairawiyi haq sar barnatáband.

23 A.—The result of digging into the depth of things is this, that by altering and correcting our views, we and our subjects, as long as we live may turn our eyes whithersoever the truth turns. End.

The explanation of this reply is this, that the result of the meditations of just Kings on the essential principles of things is the means by which they are able perfectly to discriminate between truth and that which is essentially untrue and the fruit of this study is firstly that the King himself by reason of his own knowledge acts rightly and truly and next that setting his subjects, with or without their good pleasure, upon following the track of truth he confirms their footing thereon so that all men at all times should be lovers of truth and refraining from diverging to folly should never turn away their faces from following after right.

24—M. Qillat i w'adah, i malik bá wujúd i kasrat i 'atá ba mújib i kudámín 'illat ast.

24 Q.—What is the reason that the King promises so little though he gives so much?

24—T. Bádsháhi sáhib i khizánah,i kih orá az heeh kas khauf wa az heeh já rajá nabáshad báyad kih w'adah kam kunad wa 'atá bisyár numáyad. Intahá, y'aní sazáwár i rutbah, i bádsháhán i sáhib-iqti-dár ínast kih kam w'adah wa bisyár-'atá báshand chih tajwíz dádan i wu'úd dar súrat i 'adam i asbáb i dihish filhál míbáshad báwujúd i umed i husúl dar 'ahd i istiqbál yá bím i mawán' i júd wa ín har do ma'ní dar súrat i istiqlál i shaharyárán wa istihsál i 'uddat wa álah, i daulat wa iqbál i eshán mafqúd bal-kih mumtana'-ul-wujúd ast.

24 A.—A wealthy king who fears no one and hopes nothing ought to promise little and give much. End: that is to say it befits the dignity of mighty Kings that they should be small promisers but great performers, for to prefer to make promises either happens when the means of giving are not immediately present though they may be expected in the future, or else when there is some ground of fear which restrains the act of giving. Now neither of these two cases is to be seen (Nay both of them are non-existent) in the instance of firmly seated monarchs possesed of wealth and the means of fortune and prosperity.

25—M. Bachih wajh samt i maqsadrá dar jum-lagí lashkar-kashíhá wa nuhzathá az hamagí mu'ta-madán nihuftah mídárand.

25 Q.—Why does your majesty conceal from all your trusted servants the direction fixed on for all your marches and encampments?

25—T. Bajihat i ánkih máddah, i khauf wa rajá dar hamagí atráf wa arjá az jamí' i wujúh wa jihát ziyádah gardad.

25 A.—In order that fear and hope may by all means be increased in all quarters and in all directions.

۲۲ مرقوع: موجب تفتیش شهریار از کنه هر چیز و اصل و حقیقت هر کار چیست —

۲۲ توقیع: کاوش عمق امور آنست که ما و ایشان تا باشیم به تصرف و تغلب حق بهر سو که منقلب گردد بگردد؛ انتهی. و توضیح این توقیع آن است که وصول از غور رسی پادشاه دادگر باصول امور موجب تمیز حقیقت که موهومات از ماهیت باطل کماهی است و ثمره این تحقیق آنست که نخست خود بر وفق علم خود به راستی و درستی عمل نماید و رعیت را به رغبت یا باکراه بر متابعت آثار حق داشته بران ثابت قدم سازد چندانکه همگی در همه گاه بمیل حق مایل باشند و از انقلاب به جانب باطل اجتناب نموده از پیروی حق سر نتابند —

۲۳ مرقوع: قلت وعده کاسه با وجود کثرت عطا موجب کدامین علت است —

۲۳ توقیع: پادشاه صاحب خزانه که اورا اندکی چیزی خود نتواند و از هیچ جا بر جا نباشد باید که وعده کم کند و عطا بسیار نماید؛ انتهی. توضیح: سزاوار رتبه پادشاهان صاحب اقتدار آنست که کم وعده و بسیار عطا باشند چه تجویز دادن و تعهد در صورت عدم اسباب و وجوه آن فی الحال می باشد با وجود امید حصول در زمان استقبال با هم موانع بود و این هر دو معنی در صورت استقلال شهریاران و استعمال عدت و آله دولت و اقبال ایشان مفقود بلکه ممتنع الوجود است —

۲۵ مرقوع: به چه وجه همت مقصد را در جملگی لشکرکشیها و نهضتها از همگی همتان نهفته میدارند —

۲۵ توقیع: جهت آنکه ماده خوف و رجا در همگی اطراف و از جا از جمیع وجوه و جهات زیاده گردد —

20 M.—Bahrmún sálári sipáhi ḳhís sawáriyi shahary árrá dar mankib i qalíl inkár i bisyár mínumáyad chih bazarúrat záhirast kih dar am-ál i ín súrat az ḳhubsi bátin i dún-manishán i badkesh bahech wajh emin wa mutma,in natawán búd.

20 T.—Chún 'umúm i 'adl wa shumúl i ihsán bilḳhásiyat dost wa dushman rá yaksán mínumáyand báyad kih ḳhátir i bih-andesh i 'ámmah'i auliyá, i daulat [ḳhássah Bahrmún] ba-ababi ḳhutúr i (1) ihtimáli ḳhatar i (2 ghadr wa ka d i badandeshán az qaid i ḳhiyál i pareshán bar áyad.

21 M.—Dar ma'riz (3) i bayán i haqá,iq bar zabán i haqá,iq-bayán raftah kih har án kih batawángari wa tawáná,íyi ḳhwoshtan bar mulúk mubáhát numáyad hamáná nafs i ḳhudrá bazor wa zar 'urzah, i halák wa nuhbah,i ḳhatar sáḳhtah báshad.

21 T.—Chih bayak harf i mulúk ín sih amr i shigarf y'aní nafs wa mál wa qúwat bama'riz i talaf daráyad.

22 M.—Mutawalliyi ḳhazáin i, 'ámirah,i jam',i mu'allá b'arz i wálá mírasánad kih dar ín wilá fart i iḳhráját wa 'atíyát i mutawáfiyah kih bar awá,il i darjah, i isráf ishráf dárad istílá,i aksar i ḳhiráj i mamálik i masúnah namúd chandánkih kár badán had kashídah kih ganj ḳhánahá, i deríṇah kih az mulúk i máziyah wa azminah,i ḳháliyah báz mándah ḳhálí gardad.

22 T.—Khazáin i salátín i dádpeshah,i dihishá,in dar hech háli az baḳhshish i pur ḳhálí nagardad chih sartásar i getí bamanzilah,i buyút i amwál i bádsháhán i 'álíshan ast wa sá,ir i ra'áyá wa baráyá dar martabah,i ganjúrán i eshán,

20. Q.—Bahrmún, commandant of the Body-guard, much disapproves of your riding abroad with a small retinue, since certainly it is plain that in such circumstances one cannot in any wise feel secure and safe from the secret villainy of low scoundrels.

20. A.—Since the universality of my justice and the equal dispensing of my favor have the special quality of making foes into friends (lit: making them alike) it behoves that all the loyal hearts of my servants (especially Bahrmun) should come out of the prison of wrong imaginations due to their permitting the entrance of fears of turbulence and of the knavish tricks of the evil minded.

21 Q.—In the place where the reality of things is explained this word fell from your Majesty's verity-revealing tongue that every one who by his wealth and might should emulate kings of a truth by that very wealth and mightiness makes a gift of his soul to death and gives it as a prey to terror.

21. A.—Yes, for by one word of Kings these three excellent things come into the place of ruin, *viz*, Life, Estate, Power.

22 Q.—The superintendent of the full Treasuries of your Majesty represents to your Majesty, that in these days the magnitude of the royal expenditure and abundant largess, which has surpassed the very highest degree of extravagance has absorbed many sources of income of the countries under your Majesty's dominion, so that the matter has come to this length that the ancient Treasuries which had come down from past kings and former times are becoming empty.

22. A.—The treasuries of just and generous kings do not in any wise become empty from the largeness of their largesses, for the whole world is as it were the treasure house of mighty kings and all the subjects and peoples are their treasurers.

(1) Entrance. (2) Fear. (3) The place of speaking; place

مرفوع بهرمون سالار سپاه خاص سواری شهریار را در موکب قلیل انکار بسیار می نماید چه بضرورت ظاهر
است که در امثال این صورت از خبث باطن دون منشان بد کیش بهیچ وجه ایمن و مطمئن نتوان بود۔

توقیع چون عموم عدل و شمول احسان بالخاصیت دوست و دشمن را یکسان میباید باید که خاطر بداندیش
عامه اولیاء دولت خاصه بهرمون بسبب خطور احتمال خطر غدر و کید بداندیشان از قید خیال پریشان برآید۔

مرفوع در معرض بیان حقائق بر زبان حقائق بیان رفته که هر آنکه بتوانگری و توانائی خویشتن بر ملوک
مباهات نماید همانا نفس خود را بزور و زر عرضه هلاک و نهبه خطر ساخته باشد۔

توقیع چه بیک حرف ملک این سه امر شگرف یعنی نفس و مال و قوت بمعرض تلف درآید۔

مرفوع متولی خزائن عامره تبع معلی بمعرض والا می رساند که درین ولا فرط اخراجات و
عطیات متوافره که بر ادانی درجه اسراف اشراف وارد استیفاء اکثر خراج ممالک محروسه نمود چندانکه کار
بدانجا کشیده که گنج خانهای دیرینه که از ملوک ماضیه و ازمنه خالیه باز مانده خالی گردد۔

توقیع خزائن سلاطین دادپیشه دهش آئین در هیچ حالی از بخشش پر خالی نگردد چه سرتاسر گیتی بمنزله
بیوت اموال پادشاهان عالیشان ست و سائر رعایا و برایا در مرتبه گنجوران ایشان۔

17 M.—Sipahbud i Khurásán istitlá' i sabab i 'azl i fulán az mansab i qahrmání y'aní qiyám ba-muhimmát i kárkhánaját i khássah mínumáyad.

17 Q.—The Military Chief of Khurásán desires to know the cause of the exclusion of such an one from the dignity of office, that is from presiding over the difficult business of the Royal Household.

17 T.—Mújib i ín amr i wájib khiyánatest kih dar haqq i jam'e az ahl i istihqáq kih ba wasátat i ihqáq i má ishráf i kulli bar istífá,i juzwe az huqúq i khud yáftah búdand rawá dásht wa az ín rá khalal i naqs dar adá,i dain i zimmat i daulat i má bal zalal i naqz dar biná,i dín wa millat i khud ráh dádah wa paidást kih qahrmán i sáriq bá'is i isábat i (1) 'aib wa shain (2) bajamál i khasá,il wa kamál i fazá,il i bádsháh báshad

17 A.—The reason of this proper order was the roguery which he practised in respect of a group of persons who by my just orders had obtained the high honor of receiving in full a part of their former rights, and in this way he opened the road to this mischief that there was deficiency in the discharge of the debt due by me and also to this other harm, viz, to the destruction of the foundation of his religion, and it is plain that a governor who is a robber is the cause of hideous evil arising in all the beauties, and perfections of the Prince himself.

18 M.—Mablagh i infáq wa'itá,i Dádweh wakíl i kharj i sarkár i khássah, i khisrawí az marsúm i muqarrariyi o bagháyat ziyádatast chandán kih mítawán guft kih berún az andázahe,i 'ádatast.

18 Q.—The expenditure and largesses of Dádweh, Superintendent of the Royal Privy List much exceed his fixed allowances, so much so indeed that we can avouch that they exceed his ordinary habits.

18 T.—Dar súrati kih áb az nahr i járí báz dárand agar jábajá dar majáriy i án nadáwat wa rutúbat i qalíl báqí namánad har,á,inah wujúhi masárif i o kih bazu'm i mudda'iyán az madákhilash fázil ast khiánat-est be,andázah wa bid'ate tázah wa illá zawá,id i marsúm i o bar rasm i (3) mází wa majrá,e mustamir járíst.

18. A.—If when the water is cut off from a flowing canal a little water or moisture is not still to be seen here and there in places then certainly his expenditure (which his accusers suspect to exceed his income) is unbounded dishonesty and fresh crime. But if otherwise then the excess of his expenditure over his income happens as in the past and like a perpetual fountain.

19 M.—Az jumlah, i ahl i zimmat kih dar panáhi ín dargáh and jam,e' (4) kasír rá basabab i kamyábiyi asbáb i ma'ásh pareshániyi bisyár daryáftah wa zíq i taríq i rozguzirí sáhat i ráhat rá bar hamginán nek tang giriftah.

19. Q.—Among the defaulters who have found asylum under your Majesty, there is a considerable number of men who owing to inability to gain a livelihood have made acquaintance with extreme misery and the smallness of the means of their subsistence has greatly narrowed the plain of comfort for all of them.

19 T.—Hamagi án jam'i pareshán rá bakifáyat i aziyat i sarmá wa garmá ri'áyat wa himáyat numáyand wa basabukbáriyi i'ánat wa igásat ma,ánat i (5) giránjániyi khultah, i (6) záhirí wa bátiniyi já' wa 'uryání az eshán marfú' dárand.

19. A.—Let them show kindness and aid to all that company of afflicted ones, and save them from the torment of cold and heat, and by the load-lightening of help and of justice put far away from them that life-wearing trouble that flows from the union of the external pain of nakedness and the internal pangs of hunger.

(1) The arrival. (2) Deformity. (3) According to the custom of. (4) Note the ya,e wahdat-A large company. (5) Trouble. (6) Mingled.

۱۴
مرفوع سپهبد خراسان استطلاع سبب عزل فلان از منصب قهرمانی یعنی قیام بمهمات کارخانجات خاصه می نماید۔

۱۵
توقیع موجب این امر واجب خیانتی است که در حق جمعی از اهل استحقاق که بوساطت احقاق مال اشراف کلی بر استیفای جزوی از حقوق خود یافته بودند روا داشت وازین رو خلل نقص در ادای دین ذمت دولت بل زلل نقص در بنای دین وملت خود راه داده و پیداست که قهرمان سارق باعث اصابت عیب و شین بجمال خصائل وکمال فضائل پادشاه باشد۔

۱۶
مرفوع مبلغ اتفاق واعطای داده به وکیل خرج سرکار خاصه خسروی از رسوم مقرری او بغایت زیادتست چنانکه می توان گفت که بیرون از اندازه عادتست۔

۱۷
توقیع در صورتیکه آب از نهر جاری باز دارند اگر جا بجا در مجاری آن نداوت و رطوبت قلیل باقی ماند بهر آئینه وجوه مصارف او که بزعم مدعیان از مداخلش فاضل است خیانتی است بی اندازه و بدعتی تازه والا از زوائد رسوم او برسم پاشنه ومجرای مستمر جاریست۔

۱۸
مرفوع از جمله اهل ذمت که در پناه این درگاه اند جمعی کثیر را بسبب کمیابی اسباب معاش پریشانی بسیار دریافته و ضیق طریق روزگاری ساحت راحت را بر همگنان بیک تنگ گرفته۔

۱۹
توقیع همگی آن جمع پریشان را بکفایت اذیت سرما و گرما رعایت وحمایت نمایند و بیکباری اعانت و افاضت مؤنت گران جانی خلاله ظاهری و باطنی جوع و عریانی از ایشان مرفوع دارند۔

14 M.—Khwán sálár mípindárad kih az hamagí af'imah wa ashribah mehih malikrá badán khwáhish i manish ziyádah ast khwesh rá az án bosh báz mí-dárad.

14. Q.—The *chef de cuisine* thinks that your Majesty specially refrains from partaking of those foods and drinks which are specially pleasing to your Royal palate.

14 T.—Sazáwár i khíradmand án ast kih khwesh-tanrá az ifrat i mail hamarghúb i taba' nigáhdárad ta az mudawa badánchih makrúhi tab'iat ast beniyaz gardad.

14. A.—It is the part of a wise man to restrain himself from over-indulging his inclination for that which pleases his taste so that he may not need to use a remedy which is disagreeable to his taste.

15. M.—Fulan az muzád i ashráf sijillo ba,ism i asláf i khud bar rasm i 'ita,i chhár hazar dínár sályá-nah,i abad az díwán i 'atá, i kai-khisrawí izhár namú-dah mínumayad kih az dawáwín i ábá,i malik bar tabaq i ín misál i nátiq silsilah, i imza qat'an az ham nagusastah wa az agház i julús i maimún tá aknún sarishtah i mumtad i ín aqta' i sarmad bah inqitá' (1) paiwastah.

15. Q.—A certain one of good family shows a rescript in the name of his ancestors, to the effect that four thousand dinars yearly, should always be paid to them from the Royal Pension Office and says that from the offices of your royal ancestors in accordance with this authoritative order the links of the chain of continuousness have never at all been sundered, but that from the commencement of your auspicious accession till now, the long thread of this perpetual grant has been broken.

15 T.—Farmán i náfiz bah tanfíz i ín misál i jáwed-imtisál isdár yáft tá magar abná,i sa'ádatwár i má binà,i kar bar ín mabni nihadah az inqiyád i aw-ámir i (2) ábá, i khud ibá nah namáyand.

15. A.—My valid order has issued to enforce this perpetually to be obeyed grant, so perchance my worthy sons basing their conduct on this (i. e. imitating my example) will not refuse to fulfil the orders of their ancestors.

16 M.—Dar ín wilá amr i wálá,i shahariyár sudúr yáftah kih bajihat i tauliyat i amr i (3) siyásat i ashrár wa pasbániyi shahar wa diyár mardo mu'ámalah-faham kárdán ikhtiyár námúdah haqíqat i orá ma'ráz dárand aknún hamagí mardum i rozgárdídah fulán sitúdah (4) mard i azmúdah rá pasandídah, i tasad-diyi shahnagí mídanand.

16. Q.—In these days the high command of the king has issued, that a person of understanding and action should be selected for the duties of guardian of the city and its precincts and for the repression of bad characters and that the facts about him should be reported to your Majesty, so now all the men of experience consider such and such an one who is experienced and well spoken of worthy of being charged with the office of City Magistrate (Head of Police).

16 T.—Kárguzár i ín shaghal i názukrá az chhár amr i kamyáb náguzír wa náchar ast auwal dushmaniyi bizzát bah ashrár do,um rasá,iyi tab' bah ghaur i har amr wa káwish i kunh, i haqíqat i har kár se,um niháyat i shiddat i zátí wa durushtiyi tab' bar mardum i sitamgár chhárum narmí wa tangdiliyi jibillí bar za'ifán i nazár wa zabardastán i kamázár wa ín ármidah mard i sanjidah shá,istáh, i kárparáziyi dígar ashghál i sarkár ast nah ín amr i dushwár.

16. A.—The man to perform this delicate business absolutely requires four rare things. Firstly personal animosity against transgressors, secondly, the faculty of concentrating the attention and reflecting on every point and of digging down to the root of everything to know its truth, thirdly, a natural harshness and severity of temper towards oppressors, fourthly tenderness and a natural soft-heartedness towards the weak and famished and towards the strong also who are inoffensive. Now this calm and equable-tempered man is fit to be entrusted with other public affairs but not with this difficult matter.

(1) Lit:—Has been joined to breaking. (2) Plural of amr (order.) (3) The office. (4) Praised.

مرفوع [۱۴۰] خوان سالار می پندارد که از همگی اطعمه و اشربه آنچه ملک را بدان خواهشِ بیش زیاده است خویش را از آن بیش باز می دارد۔

توقیع [۱۴۱] سزاوار خردمند آنست که خویشتن را از افراطِ میل به مرغوبِ طبع نگاه دارد تا از مداوا بدانچه مکروهِ طبیعت است بی نیاز گردد۔

مرفوع [۱۴۲] فلان از نژادِ اشراف سجلی به اسمِ اسلافِ خود بر رسمِ اعطاءِ چهار هزار دینار سالیانهٔ ابدی از دیوانِ عطای خسروی اظهار نموده می نماید که از دواوینِ آبای مالک برطبقِ این مثالِ ناطق سلسلهٔ امضا قطعاً از هم گسسته و از آغازِ جلوسِ میمون تا اکنون سررشتهٔ این اقطاع سر به انقطاع پیوسته۔

توقیع [۱۴۳] فرمانِ نافذ به تنفیذِ این مثالِ جاوید امتثال اصدار یافت تا گر ابنای سعادت یار مبنای کار برین مبنی نهاده از انقیادِ اوامرِ آبای خود ابا ننمایند۔

مرفوع [۱۴۴] درینولا امرِ والای شهریار صدور یافته که بجهتِ تولیتِ امرِ سیاستِ اشرار و پاسبانی شهر و دیار مردی معامله‌فهم کاردان اختیار نموده حقیقتِ او را معروض دارند اکنون همگی مردمِ روزگار دیده فلان ستوده مردِ آزموده را پسندیدهٔ تصدی شحنگی می دانند۔

توقیع [۱۴۵] کارگزارِ این شغلِ نازک را از چهار امرِ کمیاب ناگزیر و ناچار است اول دشمنی بالذات به اشرار دوم رسائی طبع به غور بهر امر و کاوشِ کنهِ حقیقتِ هر کار سوم نهایتِ شدتِ ذاتی و درشتی طبع بر مردمِ ستمگار چهارم نرمی و تنگدلی جبلی بر ضعیفانِ نزار و زیردستانِ کم آزار و این آرمیده مردِ سنجیده شائستهٔ کارپردازی دیگر اشغالِ سرکار است نه این امرِ دشوا

10. M.—Guroh az tarsáyán (1) kih dar libás i tamalluq wa cháplúsí badín dargáh panah áwardah and baz'um i aksar munhiyán bakhabargírí wa jásúsí muttaham and.

10. Q.—A company of Fireworshippers, who by using the garb of flattery and adulation, have found shelter in this place are suspected by many of our reporters to be spies.

10. A.—Har án kih az tughyán i (2) burúz i máddah,i i'syán i ziyádah bakhyah,i badandeshí wa tírahdarúní bar rú,i kár nayafgamad wa ibráz i 'adáwat i bátiní nakunad 'uqúbat i záhiriyi má bado baz nagardad.

10. A.—He who has not shown the seam of black-hearted malice on the face of his work, by the visible abundance of his crimes, and has not made disclosure of his secret hatred of us, upon him visible punishment on our part will not descend.

11. M.—Fulán mard az zumrah, i ra'áyá,i wájib-ul-ri'áyat az muta-addiyi khizánah, i infaq (3) dar bábi fsál i juzwe kih barasm i silah ba,ism i o az dargáh raqam shudah wa az dergáh báz dar haiyiz i tákhír nigahdáshtah shikáyat i kullí dárad.

11. Q.—A certain one of your subjects worthy of clemency makes great complaint of an official of the largess department in the matter of sending him a small sum that by way of gift had been granted in his favor by your Majesty and again for a long time has been kept in the house of delay.

11. T.—Án bemurauwatrá batádíb i ín máyah (4) ihmál imhál i tanaffus nadihand tá dar hamán nafas dádah, i khisrawí rá kih dar haqíqat 'atá' i Hazrat i Haq ast (jalla shánuhú) chunánchih haq i 'atást bado rasánand.

11. A.—In correction of such gross delay let them not give that merciless one space to breathe, till the Royal Bounty which in reality is the Bounty of God Almighty (great is His glory) be instantly paid to the grantee, as it ought to be paid.

12. M.—Az chih ráh amr bahirmán i fulán az sa'ádat i qurb i dargáh sádir shudah.

12. Q.—Why has the order issued to exclude such and such a one from the blessedness of the Royal presence?

12. T.—Darín wilá khatíyah,i kubrá,i cunínt az khauf i janáb i kibriyá,i wa naumedí az lutf i ra,úf i haqíqí (jalla shánuhú) kih nishán i mahjúrí az án dargáhi wálást az o bah zuhúr paiwastah,

12. A.—In these days a terrible crime evincing want of fear of the Lord God and contempt of the goodness of the true giver of all good (great is His glory), has been committed by him and this is a mark of his separation from the fellowship of the Most High.

13. M.—Jam'e az ahal i rá,i khirad-árá,i' (5) dargáh dar báb i mail i shahariyár ba istimá, i jumlah, i sukhanán i hamalah, i akhbár wa naqalah, i asrár i mardum inkár i bisyár dárand balkih ráh yáftan i ín gurohi 'aib-pazhoh rá dar pairáman i bisát i qurb (6) bagháyat dúr az kár míshamárand.

13. Q.—One set of your Majesty's wise Councellors are greatly opposed to your Majesty's inclination, to listen to all the words of the reporters of news and repeaters of men's secrets, nay! they even deem it very far from useful to admit that knot of fault-finders to the proximity of the Royal carpet.

13. T—Ín tá'ifah bamanzilah, i madákhil i raushnáí and bamanázil i muzlimah wa sadd i rauzan i khánah, i kih raushan nabáshad báwujúd i ihtyáj baraushnáí hamáná nizd i khiradmand wajhe dánishpasand nadáshtah báshad.

13. A.—These men (informers) are like light-passages in dark houses and to close the windows of a house that needs light and has none in the opinion of a wise man, certainly has no satisfactory reason.

(1) Two meanings are given to this word Nasárá, (Christians) and secondly Fireworshippers. (2) Lit:—From the abundance of the appearing of the essence of his numerous crimes. (3) Gift. (4) Lit:—This degree of delay. (5) Lit:—Adorning wisdom (6) The carpet of proximity.

۱۰ مرفوع گروهی از ترسایان که در لباسِ تملق و چاپلوسی بدین درگاه پناه آورده اند بزعم اکثر منهیان بخبرگیری
وجاسوسی متهم اند۔

۱۰ توقیع هر آنکه از طغیان بر وزیادهٔ عصیان زیاده بجنبه بداندیشی وتیره درونی بر روی کار نیفگند و ابراز عداوت
باطنی نکند عقوبت ظاهری نیابد و باز نگردد۔

۱۱ مرفوع فلان مرد از زمرهٔ رعایای واجب الرعایت از متصدی خزانهٔ انفاق درباب ایصال جزوی
که برسم صله باسم او از درگاه رقم شده و از دیرگاه باز در حیز تاخیر نگاهداشته شکایتِ کلی دارد۔

۱۱ توقیع آن بیمروت را بتادیب این مایه اهمال امهال نفس ندهند تا در همان نفس دادهٔ خسروی را که در حقیقت
عطای حضرت حق است جل شانه چنانچه حقِ عطاست بدو رسانند۔

۱۲ مرفوع آنچه را نامه محرمانِ فلان از سعادتِ قربِ درگاه صادر شده۔

۱۲ توقیع درینولا خطیئهٔ کبرای الٰهی از خوفِ جنابِ کبریائی و نومیدی از لطفِ رؤفِ حقیقی جلشانه که نشان
مهجوری از آن درگاهِ والاست ازو بظهور پیوسته۔

۱۳ مرفوع جمعی از اهل رای خردآرای درگاه درباب میلِ شهریار باستماعِ جملهٔ سخنان حملهٔ اخبار و نقلهٔ اسرارِ مردم
انکار بسیار دارند بلکه راه یافتنِ این گروهِ عیب پژوه را در پیرامنِ بساطِ قرب بغایت دور از کار می شمارند۔

۱۳ توقیع این طائفه بمنزلهٔ مداخلِ روشنائی اند بمنازلِ مظلم و سد روزنِ خانه که روشن نباشد باوجودِ احتیاج
بروشنائی همانا نزد خردمند وجهی دانش پسند نداشته باشد۔

8. M.—Khàzin i khazáin i khás m'arúz míidárad kih az farti'ita wa infáq i khisrawí ikhtilál i, kullí dar usúl i jum,'iyat i buyút i amwál ráh yáftah.

8. Q.—The Treasurer of the private Treasuries reports that in consequence of the enormous expenditure and largess-giving of your Majesty great loss occurs in the rules for accumulation in the Treasuries.

8. T.—Khudá muwaffir i málast nah bukhal i to 'adl jámi' ast nah juzwíyi himmat i to má mustaghni-em az i'anat i to az má farman ast wa bar shuma farmánbari (intahá kalamuhu) taqrír i ín tauqi' ánast kih 'atiyah,i kubrá,i janáb i (1) kibriyái mújib i taufír wa taksír i khazáin i mulúk ast na wufúr i bukhal wa imsák i ganjúr wa 'adl i'ám wa ihsán i tám i shahryárán farahum arindah,i dínár wa dirham ast nah juzwíyi (2) khirad wa kotáhiyi himam i parastár u wa chún 'ináyat i hazrat i ghaníyi mughni (3) jalla shánuhu sá,ir i dadgarán rá az nasihat i digarán dar umúr i khair mustaghní sákhtah hará,inah az mást amr ba,ishá-'at i mujibát i 'adl wa ihsán wa bar mardumán bazl i ita'at wa burdan i farmán.

8. A.—Almighty God is the increaser of wealth and not thy avarice. Justice is the enricher and not thy litleness of spirit. We do not stand in need of thy aid. Ours it is to command, thine to obey; (end of his reply):—the explanation of this reply is this, that it is the great bounty flowing from the Throne of God that is the cause of the increase of the wealth of kings and not the extreme avarice and close-fistedness of their treasurers, and it is the general justice and copious benevolence of Princes that accumulates dinars and dirhams, and not the narrow-mindedness and faint hearts of their servants, and since the favour of God (all glorious is His name) who needeth nought and enricheth whom He will, hath rendered it needless for any just man to be admonished as to his good works by others, so most certainly it is mine to order and to proclaim the grounds of justice and mercy, and it is for the rest of mankind to respectfully obey my commands.

9. M.—Hamáward názir i 'ummál i 'ámil i Fáris bah dargáh nawishtah kih 'ámil i Ahwáz dar sal i bist wa nuhum i julús dobárah hasht-hazár dirham wa kasre ziyádah bar mál i wájibiyi hamah sál az mahal tahsíl kardah wa hamagírá dar khizánah, i 'ámirah furod áwardah.

9. Q.—Hamáward, the Chief Officer of the Magistrates presiding over the affairs of Faris has written to your Majesty that the Superintendent of Ahwaz in the twenty ninth year of your reign has collected sixteen thousand dirhams and a little more over and above the proper annual revenue demandable from several places and has placed it all in your Majesty's full Treasuries.

9. T.—Tamámiyi amwál i mazkúrah-rá az khizánah, i khás bah sá'ir i mahal i mazbúrah naql namúdah be haif (4) wa mail (5) bar khudáwandán i ánhá az faqír wa ghaní wa za'íf wa qawí rad namáyand chih taufír i khazá, in ba amwál i ra'áyá bar mújib i náwájib ba manzilah, i andúdan i bám i manázil ast bakhák wa kandan i asás i chár díwár i ánhá. Intahá. ín ma'ní bi'ainihi dar ahádís i másúrah mazkúr ast wa 'árif i ma'árif i haqíqí wa majázi Shaikh Muslihuddin i Sa'díyi, Shírazi ín durrah, i takhirahrá kih Wásitat-ul-aqd i (6) sudúr i húr míshayad badín gúnah 'aqd namúdah anjá kih farmúdah.

9. A.—Let them take back the whole of the aforesaid monies from my Treasuries to all the places in question and without hesitation restore them to the rightful owners, whether they be rich or poor, strong or weak, for the increasing of the Treasuries out of the wealth of the subjects by improper methods is like plastering the ceiling of a house and digging the foundations of its four walls. End.

This opinion is exactly that which is mentioned in the traditional precepts of the prophet and that interpreter of things actual and things metaphorical Muslehuddin Sa'di of Shiraz has thus threaded this large pearl worthy to be the central pearl of a necklace on the bosom of a Huri, in that couplet of his.

Fard { Az ra'iyat Shahe kih máyah rabúd.
{ Pá,i díwár kand o bám andúd.

The king who robs the goods of the subject.
Digs the foundation of his walls and plasters the ceiling.

(1) (Lat.) House (2) Smallness (3) (Lat.) Making others (ghani) in need of nought (4) Regret (5) Cupidity (6) Central one of the necklace.

مرفوع خازنِ خزائنِ خاص معروض میدارد که از فرطِ اعطا و انفاقِ خسروی اختلالِ کلّی در اصول و جمعیتِ ثبوتِ اموال راه یافته۔

توقیع خدا موفرمال است نه بخلِ تو عدل جامع است نه جزوی همت تو ما مستغنی ایم از اعانت تو از ما فرمان است و بر شما فرمان بری انتهی کلامه تقریر این توقیع آن است که عطایهٔ کبرائی جنابِ کبریائی موجبِ توفیر و تکثیرِ خزائنِ ملوک است نه وفورِ بخل و امساکِ گنجور و عدلِ عام و احسانِ تامِ شهریاران فراهم آرندهٔ دینار و درهم است نه جزوی خرد و کوتهی همِ پرستاران و چون عنایتِ حضرتِ غنی مغنی جلّ شانه سائرِ دادگران را از نصیحتِ دیگران در امورِ خیر مستغنی ساخته همانیه از ماست امر باشاعتِ موجباتِ عدل و احسان و بر مردمان بذلِ اطاعت و بردنِ فرمان۔

مرفوع ہمایوں ناظرِ عمّالِ اعمالِ فارس به درگاه نوشته که عاملِ اهواز در سالِ بست و نهم جلوس دوباره هشت هزار درهم و کسری زیاده بر مالِ واجبی همه سال از محال تحصیل کرده و همگی را در خزانهٔ عامره فرود آورده۔

توقیع تمامی اموالِ مذکوره را از خزائنِ خاص به سائرِ محالِ مذبوره نقل نموده بی حیف و میل بر خداوندانِ آنها از فقیر و غنی و ضعیف و قوی رد نمایند چه توفیرِ خزائن به اموالِ رعایا بر موجبِ ناواجب بمنزلهٔ اندودنِ بامِ منازل است بخاک و کندنِ اساسِ چار دیوارِ آنها انتهی انیقی بعینه در احادیثِ ماثوره مذکور است و عارفِ معارفِ حقیقی و مجازی شیخ مصلح الدین سعدی شیرازی این درّهٔ فاخره را که واسطة العقدِ صدورِ حور می شاید بدین گونه عقد نموده آنجا که فرموده فرد از رعیت شهی که مایه ربود ؛ پای دیوار کند و بام اندود۔

7. M.—Ámil i fulán náhiyah mablagh i sad hazár dirham az jumlah,i khazá,in i khássah bidún i hukm bar'ámmah,i muhtáján taqsím namúdah.

7. T.—Ráf'i mazmún i ín fasl i khair-tazmín bidánad kih ín amr i maimún az dá,irah,i farmán i má berún nest wa munásib i ín amrast anchih dar'ahd i bádsháhi Kaiwán-jáh Sipihr-sarír Mihr-kuláh Núr-uddín i Jahángír Sháh Khalaf i Bádsháhi haft Kishwar Jaláluddín i Akbar Badsháh i Sáhib-qiráníyi Gorgání waqú' yáftah chunánchih mashhúr ast kih ba'arz i wálá rasánídand kih darín-wilá musht o Iblís-manish peshah, i talbís faráposh giriftah ba istizhár i mahárat dar hirfah, i hukkáki shabíhi naqsh i (1) khátam i mihr-nagín i bádsháhírá badast áwardah and wa badín dast-burd i numáyán farámín i khatá-tazmín (2) durust namúdah badastáwez i án ahkám i libásí baso az 'amaldárán i nawáhiyi bilád i-dúrdast rá fireb dádah mablagh-há,i kullí giriftah and darín súrat sháistah,i qat' wa qal'i ayádí wa 'uyún bal zarb i á'náq wa shaqq i hutún and. Bádsháh az rú,i fart i tafazzul wa ihsán farmú-dand kih chún muhar i mihr shu'á' i (3) márá wasílah,i roziyi khudhá sákhtah and hamána hamagírá bamú-jib i hukm i jahán-mutá'i má giriftah and aknún chún ín m'anírá dar súrat i fart i zarúrat wa ghalabah,i iftiqar wa iztirár ikhtiyár namúdah and ba'd az tanbíh wa tádíb bah nasá,ihi hosh-afzá wa zuhúr i ásár i taubah, i Nasúh mablagh i mu'aiyan basíghah, i (4) madad i ma'ásh az sarkár i 'álí banám i har-yak muqarrar dárand.

7. Q.—The Governor of a certain quarter, without permission has taken a lakh of dirhams from all the Royal Treasuries and has distributed it to all the indigent.

7. A.—Let the questioner who makes this pious enquiry know that this blessed *action* is not beyond the scope of my orders; and this matter is like that which happened in the time of that King of lofty rank, sky-throned, sun-crowned Nuruddín Jahangír Shah, son of that King of seven climes Jalaluddin Akbar Bádshah born auspiciously, Gorgáni, of whom it is told that his courtiers informed him, that in that time a few fellows of devilish tricks had taken up fraud as their trade, and by means of their skill in the art of engraving had acquired a copy of the writing of the sunstone of the Royal Ring, and by this apparent authority had authenticated forged Firmans, and by the means of these false orders had deceived many of the Governors of territories belonging to distant cities, and had obtained large sums of money.

Under these circumstances they merited the cutting off of their hands and the tearing out of their eyes, nay rather the cutting of their throats and the slitting of their bellies.

The King by reason of his abundant mercy and kindness replied, since they have made my illustrious sun-signet the means of their subsistence, verily they have caught all those people by virtue of my world-obeyed order. Now since they have done this thing under extreme necessity, and the overpowering force of starvation and perplexity, after reproof and admonition, with warnings to improve their understanding, and after they show signs of profound penitence like that of Nasuh * let each of them receive a fixed sum from my treasury for his support.

* Nasuh- a celebrated penitent.

(1) Writing. (2) Mingled with fraud. (3) (lit) Sun-sparkling. (4) (lit) Under the head of.

مرفوعه عاملِ فلان ناحیه بمبلغِ صد هزار درهم از جملهٔ خزائنِ خاصه بدونِ حکم بر عامهٔ محتاجان تقسیم نموده۔

توقیع رافعِ مضمونِ این فصلِ خیر تضمین بداند که این امرِ میمون از دایرهٔ فرمانِ ما بیرون نیست و مناسبِ این امر است آنچه در عهدِ بادشاهِ کیوان جاه سپهر سریر مهر کلاه نورالدین جهانگیر شاه خلفِ بادشاهِ هفت کشور جلال الدینِ اکبر بادشاهِ صاحبقرانی گورکانی وقوع یافته چنانچه مشهور است که بعرضِ والا رسانیدند که درین ولا مشتی ابلیس نفس بپیشهٔ تلبیس فرا پیش گرفته به استظهارِ مهارت در حرفهٔ حکاکی شبیهِ نقشِ خاتمِ مهرِ نگینِ بادشاهی را بدست آورده اند و بدین دستبردِ نمایان فرامین خط التضمین درست نموده بدست آویزِ آن احکامِ لباسی بسی از عملدارانِ نواحی بلادِ دور دست را فریب داده مبلغهای کلی گرفته اند درین صورت شایستهٔ قطع و قلعِ ایادی و عیون بل ضربِ اعناق و شقِ بطون اند. بادشاه اندری فرطِ تفضل و احسان فرمودند که چون مهرِ مهر شعاعِ ما را وسیلهٔ روزی خود ها ساخته اند همانا همگی را بموجبِ حکمِ جهان مطاعِ ما گرفته اند اکنون چون این معنی را در صورتِ فرطِ ضرورت و غلبهٔ افتقار و اضطرار اختیار نموده اند بعد از تنبیه و تادیب بنصایحِ هوش افزا و ظهورِ آثارِ توبهٔ نصوح مبلغی معین بصیغهٔ مددِ معاش از سرکارِ عالی بنامِ هریک مقرر دارند۔

5 M.—Bachih sabab paiwastah zikr i sur'at i zawál i dunyá wa fart i isti'jál i faná,i án bar zabán i haqá,iq bayán mírawad.

5. T.—Bamùjib i án kih dí darín zúdí fardá búd imroz nah der ast kih dí khwáhad gasht.

6. M.—Malikzádah Nursí amlák wa mazári'i base az dihqánán rá kih dar jawár i ziyá' wa 'aqár i o búdand az rú,e ghasb wa jaur bah tasarruf dar áwardah.

6. T.—Bamujarrad i wurúd i manshúr i 'adálat-sutúr tamámiyi aráziyi mazkúrah rá az án sust-khirad mustarad namúdah bah arbáb i án rad numáyand wa az amlak i khássah, i o unchih dar janb i aráziyi án sitamrasídagán wáqi' búdah báshad bah jurm i in amr i bemauqa' az o intizá' namúdah be jidál wa nizá' tamlik i ánán numáyand tá in ma'ní sabab i tádíb i sá,ir i mufsidán wa tanbíh i sartásar i khuftah-khiradán (1) gardad.

5. Q.—What is the reason that mention of the speedy dissolution of this world and the imminence of its ruin is for ever on the verity-speaking tongue of your Majesty?

5. A.—Because in the swift rush of time yesterday was once to-morrow and to-day shall speedily be yesterday.

6. Q.—Prince Nursi by violence and oppression has brought into his own possession the goods and lands of many of the country people who were near his lands and groves.

6. A.—Instantly on the issue of my just order let them retake all the said lands from that foolish one and restore them to their owners, and for the fault of this unfitting action of his let them take from him, from his own private property that which adjoins the property of those oppressed ones, and without hearing a word of excuse give it to them so that this procedure may be a means of warning to all evil men and an admonishment to all fools.

(1) Sleepy-minded.

مرفوع بچه سبب پیوسته ذکرِ سرعتِ زوالِ دنیا و فرطِ استعجالِ فنا را آن بر زبانِ حقائق بیان میسرود۔

توقیع بموجبِ آنکه دی دین زود دی فردا بود امروز نه دیراست کر دی خواهد گشت ـ

مرفوع ملکزاده نستے املاک و مزارعِ بسے از دهقانان را که در جوارِ ضیاع و عقارِ او بودند از روئے غصب و جور به تصرف در آورده ـ

توقیع بمجردِ ورودِ منشورِ عدالت سطور تمامی اراضی مذکوره را از آن سست خرد مسترد نموده به اربابِ آن رد نمایند و از املاکِ خاصهٔ او آنچه در جنبِ اراضئ آن ستم رسیدگان واقع بوده باشد به جرمِ این امرِ بیموقع از و انتزاع نموده بے جدال و نزاع تملیکِ آنان نمایند تا این معنی سببِ تادیبِ سائرِ مفسدان و تنبیهِ سر تا سر خفته خردان گردد۔

1. Marfú':—Jumhúr i 'awám i anám az dargáhi khisrawí darkhwáhi izhár i bá,'isi takrár i 'afu az mardum i gunáhgár - báwujúd i irtikáb i ma'ásiyi pai dar pai mínumayad.

1. Tauqí' :—Gunáhgárán dar martabah,i bímárán-and wa mulúk i dádwar ba manzilah,i tabíbán i chárahgar chunánchih 'aud i maraz maríz rá az mu'áwadat i 'iláj beniyaz namigardánad har,á,inah bázgasht i 'isyán 'ásiyán rá az 'afu mustaghní namísázad.

2. M.—Dar jamí'i asírán i Rúm base kodakán bedáyagán and darín báb farmán i khudá,igán chíst ?

2. T.—Chún manshúr i 'átifat-dastúr birasad dar hamán án (1) án hamah nárasídagán rá bajam'e kih hamginánrá bar amánat wa diyánat i ánán wusúq báshad bisipárand kih dar hamah ráh bá hamah ráhi riqqat wa narm-dilí kih sulúk i án khástarín i khisál i khawás i mulúk ast sipardah dar marzbúm i Rúm jumlagírá bah mádarán wa khweshán i eshán rasánand.

3. M.—Sámit i (2) amwál ya'ní sím o zar i fulán kishtwarz kih samrah,i ábádíyi mazári' i khás i ost az 'ámmah, i amwál,i khazá,in i khisrawí, bagháyat afzúntar ast.

3. T.—Mál i o dar bait-ul-mál i mást bawásitah, i ánkih 'imárat i bilád 'imárat i mást (intaha kalámuhu) ya'ní amwál i mazkúrah agarchih dar khánah, i ost filhaqíqat dar khizánah,i mást chih ábádiyi mamálik (3) bi'ainihi ábádiyi milk wa mál i ra'áyást kih mamálik i (4) mulúk and wa milk i mamlúk (5) bahukm i 'aql wa shara' milk i málik ast.

4. M.—Barkho (6) az amti'ah,i (7) sálár i pásbánán i shaharyár rá dar hamín nahzat i (8) khisrawání shabrawán (9) pinhání burdah and.

4. T.—Har ánkih páshániy i amwál i khasísah,i khweshtan az o nayáyad hirásat i nafús i nafísah, i khisrawán rá chigúnah sháyad.

1. Q.—The whole of the courtiers desire to know the reason why the king pardons criminals over and over again in spite of the repetition of their crimes time after time ?

1. A.—Criminals are like sick men and just kings like skilful physicians, and just as the recurrence of the disease does not render the repetition of the remedy unnecessary for the invalid, so verily the repetition of the sin does not make the sinner less in want of pardon.

2. Q.—Among the prisoners confined in Rum, are many babes without nurses. What are my Lord's commands in this matter ?

2. A.—As soon as my ever-clement order can reach, that very moment let them entrust all those infants to persons in whose integrity all rely, so that on the whole road taking towards all of them the path of kindness and tenderness, to follow which is the most excellent and special grace of Princes, they may convey them all to the land of Rum to the care of their mothers and relatives.

3. Q.—The chattels (lit : silent property) -that is the silver and gold of such and such a husbandman, the produce of the cultivation of his fields is much greater than the whole of the wealth in the king's treasury.

3. A.—His wealth is in my treasury for the same reason that the buildings in the cities are my buildings (end of the King's answer) :
that is to say, the aforesaid wealth although it be in his house is in fact in my treasury as the developing of kingdoms is just the developing of the property and estates of the subjects who are the property of kings and the property of the slave, both according to common sense and law is the property of the master.

4. Q.—Thieves have secretly stolen in this very march of your Majesty a little of the property of the chief of the Royal Guards.

4. A.—How can protection of the precious lives of kings be afforded by one who cannot effect the safe-guarding of his own poor belongings?

(1) Time. (2) Silent property. (3) Of Kingdoms. (4) Property. (5) Of the slave (6) A little. (7) The property. (8) March. (9) Thieves.

مرفوع جمہور عوام انام از درگاہِ خسروی درخواہِ اظہار باعثِ تکرارِ عفو از مردم گناہگار با وجودِ ارتکابِ معاصی پی در پی می نماید۔

توقیع گناہگاران در مرتبہ بیمارانند و ملوک داور بمنزلہ طبیبانِ چارہ گر چنانچہ عودِ مرض مریض را از معاودتِ علاج بی نیاز نمیگرداند ہر آئینہ بازگشتِ عصیانِ عاصیان از عفو مستغنی نمی سازد۔

مرفوع در جمیع اسیرانِ روم بسے کودکان سبیہ دایگانند در باب فرمانِ خدایگان چیست۔

توقیع چون منشورِ عاطفت دستور برسد در ہمان آن آن ہمہ نارسیدہ کان را بجمعی کہ ہمگنان را بر امانت و دیانت اذان وثوق باشد بسپارند کہ در ہمہ راہ با ہمہ راہِ رقت و نرمدلی کہ سلوکِ آن خاصترینِ خصالِ خواصِ ملوک است سپردہ در مرز بومِ روم جملگی را با دران و خویشانِ ایشان رسانند۔

مرفوع صاحبِ اموال یعنے بیم و زر فلان کشت و زر کہ ثمرۂ آبادیِ مزارعِ خاصِ اوست از عامۂ اموالِ خزائنِ خسروی بغایت افزونتر است۔

توقیع مالِ او در بیت المالِ ماست بواسطۂ آنکہ عمارتِ بلاد عمارتِ ماست انتہی کلامہ یعنے اموالِ مذکورہ اگرچہ در خانۂ اوست فی الحقیقت در خزانۂ ماست چہ آبادیِ ممالک بعینہ آبادیِ ملک و مالِ رعایاست کہ ممالیکِ ملوک اند و ملکِ ملوک بحکمِ عقل و شرع ملکِ مالک است۔

مرفوع برخے از امتعۂ سالار پاسبانانِ شہریار را در ہین نہضتِ خسروانی شبروانِ پنہانی بردہ اند

توقیع ہر آنکہ پاسبانیِ اموالِ خسیسۂ خویشتن از و نیاید حراستِ نفوسِ نفیسۂ خسروان را چگونہ شاید۔

توقیعاتِ کسرویہ

Fáriaz hamagi ḳaisrawán dar jazálat i rá,i wa isábat i rawjyat besh wa dar sawáb i tadbír wa hazm i siyásat darpesh búd az (jumlah, i mustahsanát i umúr i o in búd kih bá wuzará i ḳhud mutḳhammar wa muqarrar dásht kih har gáh eshan rá bah amre az umúr i ḳkair mámúr sázad hamginán bar sabíl i isti'jál naḳhust dar maqám i imzá sabab i taalíd i án shudah augáh az sabab i ḳhairiyat i án istiḳhbár wa isti'lám numá vand tá i'lám i shaharyár bah kamáhiyi máhiyat i án kih az ráhi dánistagiyi haqíqat i ḳhair wa shar wa tamíz i ma'rúf az munkar rú dádah adall i dalá,il i ma'rifat i o báshad bar haqá,iq, i ma'árif wa a'dal i shuhúd bar kamíyat wa kaifiyat i dánish i án 'árif wa ihátah,i ittilá'i án ḳhirad war bar mawáq'i nek wa bad wa mawáqif i ḳhair wa shar wa agar bar taqdír i muhál bah amre manhi yá hukme kih bah ihtimál i dúr bar sharre az shurúr ishtimál dáshtah báshad mámúr gardand dar báb i istinbá wa istiḳhbár az asbáb i án agarchih bah takrár anjámad murája'at numáyand wa az har ráh kih rú dihad dar ámadah az mu'áwadat i pursish báz nayáyand tá bah hujjate maqbúl kih badán sabab infáz i án amr i mu'auwaq mujauwaz áyad ityán numáyand aknún má chande muámarah az muámarát wa tauqí'át i orá kih ba má rasíd faráham áwardem wa chún tá án waqt kih má rá in andeshah faráz ámad hech yak az ánhá az lughat i Pahlawí bah 'ibárat i 'arabí mutarajammah shudah búd chandankih márá mumkin búd anhárá bah nazdík tarín i lafze wa shá,istah-tarín i ánhá bahash i ishtimál bar m'ani wa aqrab i ánhá bah fahm i sámi' mutarajam namúdem wa billáhittaufíqu házá auwalu fusúlittauqí'átil waqí'atil Kisrawiyati.

tion—and the cause of this question and answer (as I have said) the translator into Arabic states at the beginning of his work. The abstract thereof translated into Persian is as follows :—

"Anoshírwán, son of Qubad, son of Firoz, of the former kings of 'Faris, in strength of judgment and grasp of understanding, was superior to all previous kings as he surpassed them in accuracy of plans and in ability as a Governor. Among his excellent practices this was one, *viz.* that it was a regular custom with his Ministers that when he commanded them on any important matter they should all—first of all with celerity see to enforcing that order, and *then* seek for information and instruction as to the advantage, thereof so that the declaration of the king as to the exact quality of that matter [which declaration was made by reason of the king's knowledge of the reality of good and bad, and his power of discriminating between them] may be an abundant proof of the king's acquaintance with the truth of things, and an unimpeachable witness as to the extent and state of the knowledge of that illumined one, and as to the scope of the information of that master of wisdom in respect to the regions of good and of evil and the abodes of virtue and villany; and if—to suppose the impossible—they should be commanded to do some unlawful action, or carry out some order which might possibly be accounted as tinged with some evil or other, they must return to enquire and ascertain the causes thereof, although they may have to do so over and over again (lit. though it result in repetition) and in every way that seems feasible they are to go on enquiring until they arrive at proof positive and admitted, such that in consequence thereof the execution of that suspended order may be approved. Now I have brought together some of the counsels out of the counsel and replies of His Majesty which have reached me, and since, until the time that this idea entered my head, not a single one of them had been translated into Arabic from Pahlawi to the best of my ability I translated them in words the most appropriate and closest to the sense, and most intelligible to the hearer—and in God is my help—and this is the first of the noble answers of Kisra :—

فارس از همگی خسروان در جزالت رای و اصابت رویت بیش و در صواب تدبیر و حزم سیاست در پیش
بود از جملهٔ مستحسنات امور او این بود که با وزرای خود مقرر داشت که هرگاه ایشان را بامری از امور
خیر مامور سازد همگنان بر سبیل استعجال نخست در مقام امضا سبب تنفیذ آن شده آنگاه از سبب
خیریت آن استخبار و استعلام نمایند تا اعلام شهریار بکما هی ماهیت آن که از راه دانشگی حقیقت
خیر و شر و تمیز معروف از منکر و مداده اول دلائل معرفت او باشد بر حقائق معارف و اعدل
شهود بر کمیت و کیفیت دانش آن عارف و احاطهٔ اطلاع آن خردور بر مواقع نیک و بد و مواقف
خیر و شر و اگر بر تقدیر مثال بامرے منهی یا حکمے که باحتمال دوربری شری از شرور اشتمال داشته باشد
مامور گردند در باب استثبات و استخبار از اسباب آن اگرچه بتکرار انجا بمراجعت نمایند و از هر راه که
رود بهر در آیند از معاودت پرسش باز نیایند تا نکتهٔ مقبول که بدان سبب انفاد آن امر معوق
مجوز آید اتیان ننمایند اکنون ما چندے مُوامره از مُوامرات و توقیعات او را که بما رسید فراهم آوردیم
و چون تا آن وقت که ما را این اندیشه فراز آمد هیچ یک از آنها از لغت پهلوی بعبارت عربی مترجم
نشده بود چنانکه ما را ممکن بود آنها را نیز دیگر بن لفظی و شایسته ترین آنها بحسب اشتمال بر معنی و
اقرب آنها بفهم سامع مترجم نمودیم و بالله التوفیق و هذا اول فصول التوقیعات التوقیعة الکسرویة

Faliházá ma'házá wa zálika az pesh nihád i khwesh báz nayámadah suqm i nusakh i mutadáwilah wa ikhtiláf i lughát i áñhá rá kih basabab i auhám i násikhán wa aghlát i warráqán dar tashíf i alfáz wa taqdím wa tákhir i tauqí'át rú dádah máni' i peshraft i maqsúd wa sadd i ráhi maqsad i m'ahúd nah sákht wa bajihat i tahrír wa taqrír i maqásid wa tauzih wa tabín i muqaddamát bal tatmím wa takmíl i matálib ráhi izáfah, i alfáz wa afzá,ish wa tafsíl i mujmal wa bast i matwí kushád wa dar sar i ágház i ín abwáb wa fusúl ba andáz i husúl i taufíq dar báb i wuqu,' itmám wa wusúl bah anjám shurú' namúd fa'alaihil 'aunu wassaunu min zallatil amal i wa mazallatiz-zalal i wa behilliyázu wal'iyázu min mazallatil khalali fil qaul i wal 'amali innahú bizálika jadírun qamínun wa salawátuhu 'alá rasúlihil amín i muhammadin wa álihil ghurreli mayámin i wa bibáyad dánist kih mújib i jur,at wa jasúrat i dastúrán wa dánish-warán i dargáh dar báb i 'arz i in fusúl i marfú,'ah kih dar m'ani usúl i mauzú,'ah, i fan i dádwarist dastúriyi khisrau búdah tá magar istifsár i khawás bá,'is i istibsár i khusús i kawá,if-pursindagán wa 'umúm i bandagán wa parastindagán i dargáh gardad wa mutála,'ah, i án fusúl sabab i ittilá' i haq-pazhohán bar haqiqat i usúl i án wa istinbát i furú' az án shawad wa hamáná bah iqtizá i munásabat ín súdmand námah,i khirad-pasand kih nuskhah, i ásár i husn i sulúk i mulúkirást-hanjár wa sazáwár i pairawiyi pas-á-indagán i durust-raftár ast bah dastúr-namah, i kisrawi azin rá kih 'adad i hurúf i án bá tárikh i shurúi' tarjamah muwáfiq ast mausúm ámad wa mújib i ín su,ál wa jawáb chunánchih guzasht mutarjim dars muqaddamah, i án kitáb mígoyad unchih hásil i tarj-amah, i án bah Pársist ín ast Anoshírawán bin i Qubád bin i Fíroz az peshqadamán i mulúk i

Therefore in spite of all I did not withdraw *from the* work before me, nor allow the errors in the traditional versions, and the difference of the words which appeared on account of the conjectures of the copyists and errors of the transcribers in orthog*raphy and in* putting the Replies out of their proper places, to stop the progress of my object and to be an obstacle in the road of my settled purpose, and in order to properly explain the meanings and interpretations of these matters, may often to fill up the intention (i.e., that is only indicated in the Reply), I have permitted myself to increase the words and to amplify the meaning, and so to explain what was too concise and to disentangle what was complicated: and at the very beginning of these sections and divisions I commenced by invoking Divine help in the matter of concluding this business and bringing it to a termination. So on God rests my help and my protection from failure in this my hope, and from the disgrace of blundering, and may God protect me from making slips in word and in deed, and verily God alone is able to do all this, and "may the mercy of that God be on his faithful Prophet Muhammad and on his noble and blessed offspring." It is needful to know that the reason of the courage and fearlessness of the Vazirs and wise men of the Court in the matter of putting these questions to the Prince which contain the essential principles of the science of Government, or the art of dealing justice, was the permission of king Khisrou who desired that these special questions should be the means of information on the particular circumstances of the querists, and also generally of all the servants and courtiers; and that the study of those sections might be the means of giving information to the searchers into the truth of those replies, and might assist them in deducing corollaries from those principles, and verily this profitable book, approved by wisdom, which is a treatise on the signs of the excellent ways of upright kings, and deserves to be followed by our worthy successors—has fitly been entitled the Text-book of Kings—because the numerical value of the letters in that title "Dasturnamah Kisrawi" corresponds with the date * of my commencing this transla-

* The date is found from the name Dasturnamah Kisrawi.

دستور نامۂ کسروی

د — 4
س — 60
ت — 400
و — 6
ر — 200
ن — 50
ا — 1
م — 40
ه — 5
ک — 20
س — 60
ر — 200
و — 6
ي — 10
———
1062—date of Hijri year.

1892—A. D.
247—Deduct.
———
1645—A. D.
Year A. D. when this book was written.

Present year 1309
Deduct ... 1062
———
247—no of years.

کیلهذا امر هذا و ذلک است. از پیش بنا و خویش با زیاده تم نسخ متداوله و اختلافات انا ث آنها را که
بسبب اوهام ناسخان و اغلاط و تاویلان و تصحیف الفاظ و تقدیم و تاخیر توقیعات رو داده مانع پذیرفت
مقصود و سدّ راه مقصد بود شناختن و بجهت تحریر و تقریر مقاصد و توضیح و تبیین مقدمات بل
تتمیم و تکمیل مطالب راه اضافهٔ الفاظ و افزایش و تفصیل مجمل و بسط مطوی گشوده و در سر آغاز
این ابواب و فصول بامداد حصول توفیق در باب وقوع اتمام و وصول بانجام شروع نمود
فعلیه العون والتکلان ومن فضله الاکمل فقد لله الاکبر بیده الابتداء والانتهاء ومن ربه الکمال فی القول
والعمل انّا به ذلک حقیق ونعم الرفیق وصلواته علی رسوله الامین محمّد وآله الغرّ المیامین
باید دانست که موجب نگارش وجبارت دستوران و دانشوران درگاه در باب عرض این فصول
مرفوعه که در معنی اصول موضوعهٔ آن داد و درست دستوری شمرده بوده تا اگر استفسار خواص باعث
استبصار خصوص گروه آتش پرستندگان و عموم بندگان و پرستندگان درگاه گردد و مطالعهٔ آن
فصول سبب اطلاع حق پژوهان بحقیقت اصول آن و استنباط فروع از آن شود همانا باقتضا
مناسبت این سودمند نامهٔ خرد پسند که نسخهٔ آثار حسن سلوک ملوک راست هنجار و سزاوار پیروی پس
آیندگان درست رفتار ست بدستور نامهٔ کسروی از این راه که عدد حروف آن با تاریخ شروع ترجمه
موافق ست موسوم آمد و موجب این سوال و جواب چنانچه گذشت مترجم در مقدمهٔ آن کتاب
میگوید آنچه حاصل ترجمهٔ آن بپارسی ست اینست انوشیروان بن قباد بن فیروز از پیش قدمان ملوک

juz isme yá rasme nah shunidah and wa az kunhi haqá,iq i 'amíqah, i án siwá i simate wa wasmate nah dídah wa, sháhid i ín d'awíst hál i mutasaddiyi tarjamah,i ín kitáb i mustajáb i mustatab kih yake az á,immah, i funún i adab ast chih ba an kih darín maddah dád i sukhanwari dádah wa haqq i sihr-bayaan adá kardah wa dar barah, i naql i ín bah 'arabi az dari hamáná shewah,i jádú-gari baja áwardah lekín bar walq i mantúqah, i hafazta shai, an wa ghábat 'anka 'ashyáun base nikát i daqíqah binábar í tafawut i marátib i ikhtilaf i lughát azo bah darjah, i fawát rasidah wa be ín m'aní bah andáz i ikhtisár ifrat i iqtisár ra bah martabah, i íjaz i mukhil kih dar *haqiqat az ítnab i mumil ná pasandidadh tar ast* rasanidah ast) chandán kih dar aksar i fusúl i tauqi'át lá aqal yak muqaddamah muqabham wa muntawi shudah wa sá, ir i fiqarat barkhalal i táqíd wa ibham (kih 'illat i tashbih wa íhám wa bá,'is i idkhál i kamál i naqs wa 'aibast dar kalam) mushtamal ámadah balkih dar tai wa itmám i matálib i matálib i nátamám bah 'ibárat i ghair i mánús i 'ajamiyanah taghaiyur raftah wa gharaz az túl wa 'arz i ín maqlah batk i satr i 'irz wa hatr i sajf i námús i arbáb i danish wa ifshá i shuyún wa 'uyúb i ahl i hunar nest chih ín m'aní dalíl i kamál i be murawwati wa bedardi wa nishanah, i niháyat i 'adam i futúwat wa nájawanmardist.

MISRA'

wa tilka sajiyatul waghdilla,im i balkih kamá yash hadu bihí 'allámul ghuyúb i ruft wa rob i ráhi ma'zirat ast az 'uyúzi 'asarat i khweshtan wa kíst kih orá in ráh darpesh nest wa dar banán khámah, i khám-raqam wa dar sínah khátir i khatá-andesh nah wa man zallazí lam yakun zálika dábuhu an amina min 'asár i dáhlatihí áre suqút dar mazallat i wahan wa khalal az khilál i nafsánist wa hubút dar mazallat i naqs wa zalal az khisal i insáni chunánchih khálí búdan az amsál i ín m'aní hamáná az muhít i dá, irah, i muqtazá i tabái' i ashab i, wujúd i imkáni chih já i nabád i bashari berún ast.

the imperfect intelligence and slack-witted brains of the ignorant who have never heard of any of the fine delicacies of that language, save a name or some mention of it; and of the real heights and depths of the language truths never saw (more than a sign or trace) and the witness of this assertion of mine is the translator of this everywhere received and highly approved book, who was one of the chief professors of literature seeing that though he in this matter has done the fullest justice to his diction and has displayed magical eloquence, and in translating that book into Arabic from Darí has displayed enchanting art, nevertheless, agreeably to the saying, "One thing thou hast *remembered and many things* were concealed from thee" many delicate points—on account of the great differences of the two languages were utterly lost by him, and moreover with the object of being brief he resorted to brevity to the degree of injurious conciseness, (which truly is worse than tiresome prolixity) to such an extent that in many of the separate answers —indeed in not a few of them—each matter has become most complicated, and all the sentences participate in the defect of being involved and ambiguous [which creates doubt and uncertainty and causes harm and error in a composition] nay in completing and finishing the meanings of those incomplete words—in an unsatisfactory idiom—in a Darí-like way—they were quite changed in meaning; and the long and the short of all this talk is that not for a moment do I wish to injure the good name and tear the veil of the reputation of learned men, and denounce the faults and mistakes of the Masters of Wisdom, for such a thing would be a proof of unfeeling cruelty and a sign of great cowardice and want of magnanimity.

Verse.—And this is the custom of the mean fellow.

No, No, As God (lit. the Knower of Secrets) is my witness my object is to sweep and clear up the road of excuses for my own faults, and who is there who has no need of such help and in whose fingers there is ever the pen of a ready writer, and in whose breast lies a heart that never errs—and "what man is there who has not to go this road and is fearless of losing his seat?" True! to fall in the slippery places of harm and error is characteristic of mankind, and to be free of things of this sort is surely beyond the circumference of the circle of the natures of created existences,* *what need to mention* the race of mankind?

* Lit. Possible existence, *e. g.*, angels, *&c.*, all except God's existence.

جز اسمی یا رسمی نشنیده اند و از کنه حقائق عمیقهٔ آن سوای سمتی و دستی ندیده و شاهد این دعوی ست حال منتصدی ترجمهٔ این کتابِ مستجابِ مستطاب که یکی از ائمهٔ فنون آداب ست چه با آنکه درین مادّه داد سخنوری داده و حق سحر بیانی ادا کرده و در بارهٔ نقل آن بعربی از دری همانا شیوهٔ جادوگری بجا آورده لیکن بر وفق منطوقهٔ حفظت شیئاً و غابت عنک اشیاءُ بسی نکات دقیقه بنا بر تفاوتِ مراتبِ اختلاف لغات از و بدرجهٔ فوات رسیده و با این معنی باندازِ اختصار را افراط اقتصار را بمرتبهٔ ایجاز مخل که در حقیقت از اطناب مُمل ناپسندیده تر است رسانیده چند انکه در اکثر فصولِ توقیعات لا اقل یک مقدمه مُقحَم و منطوی شده و سائر فقرات بر خلل تعقید و ابهام که علت تشبیه و ابهام و باعث ادخال کمال نقص و عیب ست در کلام مشتمل آمده بلکه در طی و اتمام مطالب مطالبِ ناتمام بعبارت غیر مانوس عجمیانه تعبیر رفته و غرض از طول و عرض این مقوله هتکِ ستر عرض و هتر سخفِ ناموس ارباب دانش و افشای شیون و عیوب اهل هنر نیست چه اینمعنی دلیل کمال بیمروتی و بیدردی و نشانهٔ نهایتِ عدم فتوت و ناجوانمردیست ع وَتِلْكَ سَجِيَّةُ الْوَغْدِ اللَّئِيمِ بلکه کما ابتهد به علّامُ الغیوب بُرفت و روب راه معذرت است از عروضِ عثرات خویشتن و کیست که او را این راه در پیش نیست و در بنان خامهٔ خام رقم و در سینهٔ خاطر خطا اندیش نه وَمَنْ ذَا الَّذِي لَمْ يَكُنْ ذَلِكَ دَأْبَهُ اَوَ اَمِنَ مِنْ عِثَارِ دَابَّتِهِ آری سقوط در مزلت وهن و خلل از خلال نفسانی ست و سهو در مضلّات نقص و زلل از خصالِ انسانی چنانچه خالی بودن از امثال اینمعنی همانا از محیطِ دائرهٔ مقتضاے طبائع اصحابِ وجودِ امکانی چه جای نهادِ بشری بیرون است

wa -abiq wa táli rá inqiyád i án láyazáli búd bar ín mújib tughrá,i infaz yáft falájaram ba hukm i ánkih isha'at i aṣár i 'adl waihsán salátín i zamán i mází kih ba,'is i tahrís wa tahríz i bádsháhán i 'ahl i hál wa istiqbál ast hamán i názilmanzilah, i tá'at bal 'álí manzilat tar az tatauwu' wa tabarru' i 'ibádat ast wa az ín ráh guftah and kih insáf b dá i tá'at ast dar sá'at bah rasm i randah iqámat i marásim i itá'at sam'an wa tá'atan bar zabán (randah ba muqtazí i amr i geti-mutá' chand-ankih tuwán i iqtidár wa istitá'at ast bajá áward wa bah niyat i taufíq i saranjám i ín amr i ḵhujastah-ágház farḵhundah-farjám az mabdah, i faiyáz faiz i 'iánat darín shaghl i ḵhátir ista 'ánat namúdah ba pardáḵht i ín kár i názuk pardáḵht angáh bar sabíl i takrár az tabí'át i iqtihám i ín laghzish-gáh bah maljá i iqálat i 'asarat iltijá namúdah abwáb i isti 'ázat bah walá dargáhi ma'áz i panáhindagán kih panáh wa gurez-gáhi má bandagán ast jalla shánuhú kushúd chih az maqúlah, i muhálát ast kih muháwil i tarjamah, i lughát az ḵhalal wa zalal i hafwat wa zallat kih ḵhásiyat i naql i 'ámmah, i lughát ast ba yak digar amín báshad wa chisán juz ín tawánad búd kih ḵhusúsiyate chand az ḵhawás i suḵhan dar matáwiyi har lughate az lughát ḵhássah kalám i ḵhásán bah án muntawí mibáshad kih juz tabá o' i daqíqah-ras i ahl i balághat i án lughat bah adná payah,i mablagh i kamál i án nayárad rasíd siyimá lawámi' i símiyá símá i adábá i názuk wa andázhá, i baland wa qasdhá i rasá wa ishárát i ḵhafíyah, i wa talmíhát i dúr-áhang (kih káwish i andeshah, i hamah já-ras i áshnawashan dar ghaur i án ḵhauz natawánad namúd) chih já i fitrat i náqis wa fikrat i náras i bogánahmanishán kih az daqá. iq i daqíqah,i án lahjah

issued in this wise. Well then for this reason that to make evident the deeds of justice and mercy of the princes of past time (which is a cause of desire and a stimulus to kings of time present and future) certainly is the deputy or representative of worship—nay is higher than optional devotion—and on this account it has been said that justice is above worship—immediately, by way of fulfilling the duties of obedience, I acquiesced and acted according to the requirements of the world-obeyed order so far as my power and capacity went: and with the intention of executing this command, auspicious in its inception, blessed in its result, having asked the blessing of the help of God, the source of all glory, in this important work, I busied myself in carrying out this delicate business. At that time, again praying in the place of pardon of faults, (against the danger of falling into that quicksand) I opened the doors of supplication in that lofty court the place for shelter-seekers, for it is the shelter and place of refuge of us creatures—Great is its Glory—for it is difficult for a translator of languages not to be afraid of the harm and loss arising from mistakes and errors, which are the special danger of all translations of one language into another; and how can it be otherwise than that certain specialities of a language, especially the particular phrases of particular persons should be mixed up with them in the intricacies of the language, so that, except the subtle minds of the masters of eloquence of that tongue, no one can arrive at even the lowest step of complete understanding of those specialities, especially the magical sparkle of finely expressed subtleties and high conceptions, and soaring ideas, and concealed innuendoes and far-fetched quotations (which the understanding of the all-penetrating intellects of the lovers of that language cannot fully fathom—what need to speak of

وسابق وتالی را انقیادِ آن لایزالی باد برین موجب طغرای انفاذ یافت فلاجرم بحکم آن که اشاعت
آثارِ عدل واحسانِ سلاطینِ زمانِ ماضی که باعثِ تحریص وتحریضِ پادشاهانِ عهدِ حال
واستقبال ست همانا نازل منزلهٔ طاعت بل عالی منزلت تر از تطوّع وتبرّع عبادت است
وازین راه گفته اند که انصاف بالای طاعت است در ساعت برسم اقامتِ مراسم اطاعت
سمعًا وطاعةً بر زبان رانده بمقتضای امر گیتی مُطاع چندانکه توانِ اقتدار واستطاعت ست بجاآورد
وبه نیّت توفیق سرانجامِ این امرِ خجسته آغاز فرخنده فرجام از مبداءِ فیاض فیض اعانت درین
شغل خطیر استعانت نموده بپرداخت این کارِ نازک پرداخت آنگاه بسبیل تکرار از تبعات
اقتحامِ این لغزش گاه بلجاءِ اقالتِ عثرات التجا نموده ابواب استعاذت بوالا درگاه معاذ
پناهندگان که پناه وگریزگاه ماندگان ست جل شانه کشود چه از مقولهٔ محالات ست که محاول
ترجمهٔ لغات از خلل وزللِ هفوت وزلّت که خاصیت نقل عامهٔ لغات ست یکسر ایمن باشد
وچسان جزاین تواند بود که خصوصیتی چند از خواصِ سخن در مطاوی هر لغتی از لغات خاصّه
کلام خاصان بآن منطوی میباشد که جز طبائع دقیقه رسِ اهل بلاغت آن لغت با دنیٰ پایهٔ
مبلغ کمالِ آن پیاره در سید تنها وا مع سیمیا سیمای اداهای نازک واندازهای بلند وقصدهای
رسا واشارات خفیّه وتلمیحاتِ دور آهنگ که کاوش اندیشه همه جا رسِ آشناوشان در غور آن
خوض نتواند نمود چه جای فطرتِ ناقص وفکرتِ نارسی بیگانه نشان که از دقائق دقیقهٔ آن لهجه

az jumlah, i suál wa jawáb kih múbidán wa dastúrán ba dastúr i kisrá az sirr i har amre az umúr wa mújib i har bábe az abwáb khássah ahkám wa aqwál i hikmat ishtimál az án sáhib i nisáb i kamál i nasfat pursídah and wa jawáb i sawáb qarín i har fasle rá dar taht i án bah tauqí'i waqí' yaní khatt i khás rasánidah and wa az jumlah,i án aswilah wa ajwibah kih har yak az án bá sad ganj i shá,igán bah rá,igání arzán ast unchih bah zewar i tadwín simat i taz,ín pazíruftah yake az yagánah,i adíbán i 'ahd i peshínaurá bah Tází az lahjah,i Pahlawí wa Darí tarjamah,i sarsarí namúdah chún dar 'ain i ín halat kih anjám i 'arz i án maqúlát badín maqálat kashid wa khátimah,i ín maqálah,i mushkí-khitám badín maqám rasíd ba hukm i ín daqíqah jalílah á'ní bah muqtazá i qaziyah, i asliyah,i kullu shai,in yarja'u ila aslihi rá i jahán-árá, i án khiradmand-parwar khirad-pairá nazar bah husúl i manfa'at i 'ám wa wusúl i fá,idah,i támmah,i án bah 'ammah,i anám bar tarjamah,i an fusúl i mubhamah wa usúl i muhimmah az lughat i 'arabí bah 'ibárat i fársí nazdík bah fahm dúr az wahm bá ta,'arruf betakalluf iqtizá namúdah ishárah,i wálá dar bárah,i ikhtiyár i aulá bah tasdiyat i ín kár bah multazamán i sa,'ádat i huzúr i a'lá farmúdand wa ham dar asná,i ín májará kih rozgár biná i kár bar asás i sunnat i járiyah,i khud niháдah wa az tarjíhi mazhab i marjúh wa ikhtiyár i tafzíl i mafzúl ba hukm i istihsán i tark i aulá wa rafz i ansab muqarrar shud bá wujúd i huzúr i ajillá, wa fuzalá,i dargáh dar har báb khássah arbáb i funún i ádáb qur'ah,i tafwíz i hal wa 'aqd ba nám i ín za,'íf saná'at tafíf bizá'at muhammad mulaqqab bah Jaláluddín i Tabá Tabá,iy i Zauwárí 'asamahulláhu Ta'álá 'amm yakúnu linafsihi zzári uftád wa hál i misál i mut'ália (kih sáfil wa 'álí

of questions and answers which learned men and Vazirs, by the permission of Kisra, have enquired from that master of perfect justice concerning the secret of each matter and the cause of each class of things, especially his orders and precepts respecting the science of Government, with the correct answers to each question under it with his high order on it, that is signed with his own signature; and out of the whole of those questions and answers [every one of which at the price of a hundred Shaigan *Treasuries is as cheap as if it were sold for nothing] whatever had been adorned by the beauty of inclusion in this collection one of the peerless doctors of past times translated freely into Arabic from the Pahlawi and Darí languages.

When just at the time that the end of this discussion drew to this point and the conclusion of this musk-sealed conversation arrived at this point, according to that excellent and subtle saying, *i. e.* in conformity to that true sentence "All things revert to their origin," the world-adorning judgment of that Protector of the Wise, and Ornament of Wisdom, (*i. e.*, Prince Murad Baksh) looking to the acquisition of general advantage and the receiving of all the profit of that book by all people, desired the translation of those obscure sections and difficult principles from the Arabic tongue into such Persian as should be perspicuous, unambiguous, easy to be understood and without difficulty, and gave his high order to those belonging to the blessedness of his lofty Presence to select a good person to whom this work might be entrusted—and also in this matter (for Time laid the foundation of this work in its customary way—so that the outcome was that the worse was taken instead of the better, and an inferior person was chosen instead of a fitter one, out of a love for discarding the best qualified and rejecting the proper) notwithstanding the presence in the Prince's Court of doctors and men very learned in every subject, especially masters of the departments of literature, the lot—of this commission to unfold and enfold—fell upon this ignorant and scantily equipped one Muhammad styled Jalaluddin Taba-Tabai of Zauwar (may Almighty God protect him from that which may be a cause of vice) and instantly the high order (may it be for ever obeyed by low and high for all time—past and future!)

* Name given by Khusro Parwez to one of his immense treasures.

ازجمله سوال وجواب که موبدان ودستوران بدستور کسری از سر هر امری از امور موجب مهربانی
ازابواب خاصه احکام واقوال حکمت اشتمال ازان صاحب نصاب کمال نصفت پرسیده اند
وجواب صواب قرین هر فصلی را در تحت آن توقیع وقیع یعنی خط خاص رسانیده وازجمله آن
اسوله واجوبه که هریک ازان باصد گنج شایگان برابر گرانی ارزانست انچه بزیور تدوین سمت
تزیین پذیرفته یکی از یگانه ادیبان عهد پیشین آنرا بتازی از لهجه پهلوی ودری ترجمه سرسری
نموده چون درعین این حالت که انجام عرض آن مقولات بدین مقالت کشیده وخاتمه این مقاله
مشکی ختام بدین مقام رسیده بحکم این دقیقه جلیله اعنی بمقتضای قضیه اصلیه کُلُّ شَیْءٍ یَرْجِعُ اِلیٰ اَصْلِهِ
رای جهان آرای آن خردمند پروردگار دبیرانظر بحصول منفعت عام ووصول فایده تامه آن
بعامه انام بترجمه آن فصول مبهمه واصول مهمه از لغت عربی بعبارت فارسی نزدیک بفهم دور
از وهم با تعارف بی تکلف اقتضا نموده اشاره والا درباره اختیار اولی تولیت این کار
بسلطان سعادت حضور اعلی فرمودند وهم دراثنای این ماجرا که روزگار بنای کار بر اساس
سنت جاریه خود نهاده واز ترجیح مذهب مرجوح واختیار تفضیل مفضول بحکم استحسان ترک
اولی ورفض انسب مقرر شد باوجود حضور اجلا وفضلاء درگاه در هر باب خاصه ارباب فنون
آداب قرعه تفویض حل وعقد بنام این ضعیف صناعت طفیف بضاعت محمد ملقب بجلال الدین
طباطبائی زواری عصمه الله تعالی عما یکون لنفسه الزاری افتاد وحالی مثال متعالی که سافل وعالی

nurávan qat'an az ham nagusast wa chún dar án asna kih ma'riz i bayán ima'niyi badí'ah búd dar shumár i mahámid i ásár i be páyán i án sitúdah-kirdár i shayan guftár i shá,is tah,i bisyár guftáh shud wa dar báb i sitá,ish i dad wa dihish i báj-sitánán i tajdilui dahr siyimá kishwar i tamám bahr i Iran shahar khássah Kayán wa pesh dádiyán az khásgiyán i mulúk wa sa,ir i sarwárán i sitúdah-siyar base dastánhá i bá,istah raft wa az mahásin i ásar i 'adl wa ihsán i khisrawán i al i Sasán kih az hasanat i rozgar i pastán búdah qasbussabaq i sarwari az digaran rabúdah and bekarán sukhanhá bah miyán ámad tá raftah raftah siyáq i sukhan i rasá bah ghaur-rasi wa jaur-pursi wa haq-pazhohí wa batíl-nakohiyi khudawand i dád wa dihish i khud-dádá Kisrá Abul-khair.
Anoshírawán bin i Qubád rasíd wa bah hech rú dar baidá i just o jú i ásar i khair bepairawiyi ma,ásir i hamídah az sargnzasht i án peshwa i taríq i ma'dilat dar naguzasht chandánkih az hikayát i 'adl wa ihsán i sa,ir i dád-rasan guftugú bar khást hamanu bekhwast azan mubdi'i kamál i sifat i nasfat sukhan ibtidá shudah ham bar án mabda,i khair i be-mutanáhí muntahí gasht dar ín hálat jalálat-yaftagan i manzilat i bár i qurb kih taqríb-guzínán i 'arz i ba la,'i waqái' and chun bayán i munásibát i waqt wa hal rá az bárikbíniyi daqá,iq i haqaiq 'ariz ba msazá dídand wa adá i dain i haqq i maqam rá manqu'i bajá guzídand 'alal hál habl i matín i bayan i mubín ba t'arif i ganjkhánah, i jawáhir i dád-warí wa níkoí a'ni tauqí'át i kisrawí paiwastand wa dar báb i tausíf i ín majmú'a, jámi'i m'árif i súrí wa m'anawí abwáb i itra wa itnáb kushúdah az diberbayání zobánna bastand wa án dastúr i kulliyi mulkí wa mali kitábest mutazammin i abwab i hikam wa ádáb mudawwan

was not broken because of the great zeal and earnestness (with which the subject was discussed) and out of the many excellent things that were then said much admirable talk ensued in the recounting of the praises of the everlasting memorials of those doers of great and worthy deeds: and in the matter of the laudation of the justice and bounty of the Lords Paramount and King-makers of the time, especially of that richly endowed country the land of Iran—out of the specially excellent kings and all the chiefs of high renown it was particularly of the Kayán and Peshdadiyán princes that many excellent stories were narrated ; and endless accounts were given of the excellent traits of justice and beneficence of the kings of the Sasanian dynasty who carried off the spear of victory from all the good men of past times, till by degrees the set of the flowing conversation touched on the weighty judgment and tyranny-quelling and justice-loving and wrong-hating of that Lord of Justice and God-given Bounty *Kisra* Abulkhair Anoshírwán the son of Qubád ; [and in nowise could any one pass through the wilderness of searching for the signs of excellence without following the good tracks in the life of that pioneer of the road of justice *i. e.* [Anoshírwán] till all mention of the justice and mercy of other just kings ceased, and certainly without intention, the talk having begun with that source of all the excellences of justice also ceased with that fountain of infinite good. Under these circumstances those exalted by the honor of the entry to the Royal presence, who are the channel of reporting excellent things, since from their clear perception of the essence of things they saw that propriety of time and circumstance were coincided, and they thought it fit it to do what the case required—at once joined the strong rope of clear statement with the praise of the storehouse of the jewels of justice and goodness *viz.* the Replies of Kisra ; and in the matter of praising that collection, which brings together matters visible and hidden, they opened the doors of exaggeration and lengthiness and did not restrain their tongues from fearless speech:—and that universal text book of matters of State and Finance is a book which comprises the subjects of the science of Government and manners, collected into the form

نمایان قطعاً از هم نگسست و چون دران اثنا که معرض بیانِ معانی بدیعه بود در شمارِ محامدِ اثار
بی پایانِ آن ستوده کردار شایان گفتار شایسته بسیار گفته شده و در باب ستایش داد و دهش باج
ستانانِ تاج دهِ دهر پیما کشور تمام بهر ایران شهر خاصه کیان و پیشدادیان از خاصگیانِ ملوک
و سایر سروران ستوده سیر سبب داستانهای بایسته رفت و از محاسنِ آثار عدل و احسانِ خسروانِ
آلِ ساسان که از حسنات روزگار باستان بود و قصب السبق سروری از دیگران ربوده اند
بیکران سخنها بمیان آمد تا رفته رفته سیاق سخن رسا بغور رسی و جور برسی و حق پژوهی و باطل نکوهی
خداوند داد و دهش خداداد کسری ابو الخیر انوشیروان بن قباد رسید و بهیچ رو در بیدا جستجوی
آثارِ خیر بی پیروی آثرِ حمیده از سر گذشت آن پیشوای طریق معدلت درنگذشت چندانکه از حکایات
عدل و احسان سایر دادرسان گفتگو برخاست همانا بجواست ازان مبدع کمال صفت نصفت
عنی اللّه اشده هم بران مبدا خیر بهمنا هی منتهی گشت درین حالت جلالت یافتگانِ منزلت بار
قرب که تقریب گزینان عرض بدائع و قائع اند چون بیان مناسبات وقت و حال را از باریک بینی
دقائق حقائق معرض بسزا دیدند داد او در حق مقام را موقعی بجا گزیدند علی الحال حبل متین
بیان مبین را بتعریف گنج خانه جواهر دادوری و نیکوئی اعنی توقیعات کسروی پیوستند و
در باب توصیف آن مجموعه جامع معارف صوری و معنوی ابواب اطرا و اطناب کشوده از
دلیر بیانی زبان نبستند و آن دستور کلی ملکی و مالی کتابیست متضمن ابواب حکم و آداب مدون

wa jahániyan rá ba já i ján dar tar wa mahall i dil dar bar wa makan i núr dar chashm wa manzilat i chashm dar sar.

ASH'AR.

An asl i asálato basálat
Wan far'i imámato risálat.
Burdah zi do sú bah charkh i 'ála
'Irqe shajare nizád i walá,
Yak-u bah khidew i haftk-kshwar
Yaksú bah shafí'i roz i mahshar.

An yaganah naiyir i chárumin tarum i munauwar án chún mihr i anwar chashm wa charágh i ín haft-manzar án furogh-bakhsh i charághán i in musamman-riwáq i akhzar án sarásar i khusrawán rá rawan wa sá,ir i sarán rá sarwár a'ni sultan i falak-sarír wa malak-siyar sháhzádah Murád Bukhsh i muríd-parwar (maddalláhu ta'álá madda muddatihi hattá balaghat muddahu muddaddahri wa haddáhu) bah 'ádat i m'ahúd i hamah rozi sa'ádat i nauroz i firozí wa barakat i lailatul-qadr i bihrozi mean-dokht wa anjuman i maimanat-mánan i bihisht mau'úd rá nuzhat wa nazrat i abadi wa farhat wa fushat i sarmadi miámokht ba dastúr i muqarrar dar mahfil i huzúr (kih 'ala hawám muházarat i adibbá rá dar án hazrat garmiyi hangámah hangámest wa bayán i badá,'e wa tat'án i ma'áni rá ma,'án wa inshád i ash'ár wa inshá,i maqamát rá maqám) dar 'umúm i har bab wa har fan pur khusús az derínah qisas i guzashtagan sukhan míguzasht wa az 'álam i malakát i malakiyi muluk i 'álam khássah dar máddah,i 'adl wa dád kih az shará,if i khasá,il i eshán ast latá,if i hikáyát mazkúr mígasht tá qálah qálah sar rishtah,i qat' wa fasl wa niks wa wasl i sukhan az har maqúlah wa maqálah ba zikr i dád-warán i har daurán paiwast wa wuslah,i silsilah,i rabt i hamán sang i ánán bah tahrík i shauq i

He to the world and its dwellers
Like the soul in the body
or
the heart in one's side,
the light in the eyes,
the eye in the head.

Verses.—He is the root of nobility and bravery
And he the branch of the Imams and of the Prophet
From two quarters he has carried to the High Heavens
A root of a tree of noble stock
On one side (1) the sovereign of Seven Climes
On one side (2) the procuror of pardon at the day of Resurrection (*i. e.* the race of the prophet of whom this is a customary title).

He the sole sun of the fourth bright roof (of the heavens).
He like a shining sun, the eye and the lamp of these seven mansions (3).
He the light giver of the lamps (*i. e.* stars) of this eight roofed green palace, (meaning—the sky) (4)
He the soul of all kings and the chieftain of all chiefs
That is the Prince sky-throned and angelic natured, Prince Murad Baksh (youngest son of the Emperor Shahjahan 1627—1658 A. D.) Protector of his servants (may Almighty God extend the length of his life till it reach the limits of time and its very end)

in the customary manner of everyday (5) got the blessedness of the victorious New Year's day and the happiness and good fortune of (6) Lailatulqadra. And when that fortunate assembly was teaching purity and perpetual freshness and pleasure and eternal freedom—to the promised paradise (*i.e.* was surpassing paradise) according to the usual custom in our Lord's assemblies (where always the presence of learned men was the signal for a vivacious time—and which was the proper place for the telling of novelties and the solutions of deep problems, and which was the right opportunity for reading verses and for writing excellent composition) the talk was about all subjects and every science in general but especially about the old stories of men of past ages and angelic habits of the kings of the world—particularly in the matter of justice and right which are among their high attributes, so that in conversation the string of cutting and separating and untwisting and joining words of every kind and sort was joined to the relation of the just kings of each epoch, and the joint of the chain of this connexion of those (just kings)

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(1) *i. e.* the father's side. Prince Murad Baksh descended (through his father Shahjahan, the Emperor) from Timurlan (the Tartar) and the reference to the sovereignty of seven climes *i. e.* the world—is probably to the latter.—

(2) *i. e.* the mothers' side. The prince's mother was Arjumand Banho Begum—commonly called Taj Mahal—who as a Seidani was a descendant of the Prophet and of course of the first Emam Ali—the husband of Fatima.

(3) The Orientals consider that there are seven skies and above them is one called Kursi, the abode of God—making eight roofs in all.

(4) The Arabs call the sky—green.

(5) The nominative here is "Shabangahe one night &c," immediately after the praises of Muhammad.

(6) Lailatulqadra is supposed to be the night when the Quran was revealed to the Prophet. It was one of the odd nights of the last decade of Ramzan. The Sheas incline to the belief that it was the 23rd, while the Soonnies think it was the 27th of that month.

وجهانیان را بجای جان در تن و محلِ دل در بر و مکانِ نور در چشم و منزلتِ چشم در سر است شعر

آن اصلِ اصالت و نبالت　　وان فرعِ امامت و رسالت

هر دو ز دو سو حسیب اعلی　　غصنِ شجرِ نژاد والا

یکسو نسبش بهفت کشور　　یکسو بشفیعِ روزِ محشر

آن یگانه نیّرِ پاینده طارمِ منور آن چون مهرِ انور چشم و چراغ این هفت منظر آن فروغ بخش
چراغانِ این شمسی رواقِ اخضر آن سراسر خسروان را روان و سایر سران را سرور اعنی
سلطانِ فلک سریر و ملک سپهر شاهزاده مرادبخش گردید پیوند ادام الله تعالی قدره حتی بلغت نداه
ندا الدهر و حیاته بعادت معهود هم روز سعادت نور و روز فیروزی و برکت
لیلة القدر بهروزی می اندوخت و انجمنِ بهشت مامن بهشت موعود را نزهت و نضرتِ ابدی
و فرحت و فسحت سرمدی می آموخت بدستورِ مقرر در محفل حضور که علی الدوام محاضرتِ ادبا را
در آنحضرت گرمی هنگامه هنگامی ست و بیان بدائع و امعانِ معانی را اعیان و امثال و اشعار رونق
مقامات را مقام در عموم هر باب و هر فن بخصوص از دیرینه قصص گذشتگان سخن میگذشت
و از عالم ملکات ملکی ملوک عالم خاصه در باده عدل و داد که از شرائف خصائل ایشان ست
لطائفِ حکایات مذکور میگشت تا قاله قال سر رشته قطع و فصل و نکته و وصل سخن از هر مقوله
و مقاله مذکور داد و دورانِ هر دو ران پیوست و وصله سلسله ربط همان سوق آنان تحریک شوق

Wa b'ad chabángáho sa'ádat-afroz kih az mayámin i anwar i huzúr i fá,izunnúr i bádsháhzádah,i haft-kishwar shaharyár i Firedún-far Humáyún-akhtar sarwar i ʻádl-gustar i dihish-parwar dádar i firoz-bakht i farkhundah-siyar mihr i sipihr i farmá-rawái wa mulkráni sipihr i mihr i dád-dihi wa getí-sitání báuiyi mabániyi jahán-báni insánul 'ain i á'yán i afírinish maghz i khira l rawan i kálbud i dánish wa bíni-h murrabba'-nashín i charbálish i fazá,il i arba' masnad-guzín i sarír i taskhir i in basit i musabba' sáhib-tamkin i aurang i saltanat i makán wa makín sazawar i ʻtaj wa nagin sarwar i zamán wa zamín.

ABYAT

Zeba i sarir i bádsháhí
  Sháyan i khilafate iláhi.
An mazhar i dád o 'adl o ihsán
  Zo búd o wujúd i júd i insán.
Shahán i jahan tufail i búdash
  Ajra khwáran i khwán i júdash.

Murauwij i Islám wa murabbiyi muslimín muqauwim i imán wa muqauwiyi mominín sáyah-parward i furogh i zillulláhi námzad i laqab i azaláward i shahanshahi az mabda,i ásár i faiz i namutanáhi jám'i ziddain i dunyá pazohí wa dín-panahí.

ABYAT.

An 'ain i shahámato karámat
  Wán mahz i hisánato sarámat.
Dád ast fuzún az ín o ánash
  Dadár i jahán jahán jahánash.
'Aqlo hush o fikro rayo tá,id
  Dad o dil o dín o danish o díd.

An badast giri tárak-afraz i uftádagán wa án bah niko-kari bandah-sáz i azádagán an jahán

And next, one night shining with blessedness which from the grace of the light kindling presence of the Prince of the Seven Climes, a king like Firedún in pomp—well starred—justice—dispensing chief—fost-erer of bounty—the king victorious in destiny—of excellent virtues,

Sun of the sky of authority and kingship.

Sky to the sun of justice-dealing and world-conquering.

Layer of the foundations of Lordship,

Pupil of the eyes of the creation.

The Brain of wisdom,

Life of the body of knowing and seeing.

The sitter at ease, on the throne of the four qualities,*

Pillow-taker of the throne of occupation of the seven climes of the earth,

The Lord who sits on the throne of sovereignty of the world and its inhabitants,

Worthy of crown and seal and gem,

Thine is the earth's sole diadem.

Verses.—Ornament of the throne of kingship,

Fit to be Vicegerent of God

That fountain of justice, right, and mercy,

From him the existence and presence of human bounty.

The kings of the world exist because he exists,

And eat their bread from the tray of his bounty.

The Spreader of Islam and the Protector of Muslims,

The Confirmer of the Faith and the Strengthener of the Faithful,

Nurtured in the shade of the Light of Kingship (lit "shadow of God"),

Designated from the day of creation to the rank of King of Kings

From God the source of the marks of endless Bounty,

Obtainer of these two opposite qualities, success in this world and care for the next. †

Verses.—He is the very essence of bravery and beneficence,

And he is pure strength and courage

To him more than to this one or to that one

The Lord of the world hath given abundantly

Wisdom and intellect and thought and judgment and aid

Justice and heart, and religion and knowledge and sight.

He by his aid exalting the fallen,

He by his goodness making freemen his (willing) slaves.

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*Lit. cross legged—in which position the knees and feet make *four* points. It is a position never assumed by inferiors in the presence of superiors. The idea of four is carried on in the word *char balish*—which means the four elements—as well as 'throne' and 'world.' The conceit is further preserved by reference to the *four* qualities—which are generosity, bravery, justice, and piety. These two lines are what in Persian rhetoric are called [illegible] or a metaphor from numbers.

† Lit. seeing time for the world and protector of religion.

و بعد شب بانگاهی سعادت افروز که از میامن انوار حضور فائض النور بادشاهزادهٔ هفت کشور شهریار
فریدون فر همایون اختر سرور داد گستر دهش پرور داور فیروز بخت فرخنده سیر مهر سپهر
فرمان روائی و ملک‌رانی سپهر مهر داد دهی و گیتی ستانی بانی مبانی جهانبانی انسان العین
اعیان آفرینش مغز خرد روان کالبد دانش و بینش مربع نشین چار بالش فضائل اربع مسند گزین
سریر تسخیر این بسیط مسبع صاحب تمکین اورنگ سلطنت مکان و مکین سزاوار تاج و نگین

سرور زمان وزین ابیات

زیبای سریر پادشاهی — شایان خلافت الٰهی

آن مظهر داد و عدل و احسان — زو بود وجود جود و انسان

شاهان جهان طفیل بودش — اجری خواران خوان جودش

مروج اسلام و مربی مسلمین مقوم ایمان و مقوی مومنین سایه پرورد فروغ ظل الٰهی نام زد
لقب ازل آورد شاهنشاهی از مبداء آثار فیض نامتناهی جامع ضدین یعنی پادشاهی و دین پناهی ابیات

آن عین شهامت و کرامت — وان محض خصافت و صرامت

داد است فزون ازین و آنش — دادار جهان جهانش

عقل و هش و فکر و رای و تایید — داد و دل و دین و دانش و دید

آن بدستگیری تارک افراز افتادگان و آن به نیکوکاری بنده ساز آزادگان آن جهان

BISMILLAHIRRAHMANIRRAHIM.

Alhamdú lilláhillazí-rabata silsilata nizámil 'álami bisiyasat i riyásatil insán i wa náta quwá ribútihi biwasáqati 'urwata,il 'adl i wal ihsáni famatá qámatá qúmat bibimassamáwátu wal arzu wa má dámata dámat behimá 'imáratul aqálím i túluhá wal 'arzu wa lizá lamma ursila behimarrusúlu wa asbala he iqámati himassubulu qámá wa aqámú má biqiyamihi wa qiwamihi taqwímul anfusil 'adilat i wa ta'dílul áfaqil ma,ilat i wa talkhísul manhaji wa takhlísul muhaji min kulli ghá,ilatin há,ilatin ilá,an balaghú bi itfa,i wahjil hawaji wa taskíni rahjilharajil harajil gháyatal quswá fil munázalat i 'anil mudanil fázilat i summa lammá khalafa min ba,'dihim khulafá-uhum khulafáussafá i wa ulafáulwafá i wa nála kullun fi kulli hábin manabahum wa usíbú bimá asábahum hattá wasalú mansabahum wa nisábahum hammu wah tammú bizamm i házainil mutabáinainil mutajanisaini washsharidainil anisain i annasfat i wa ukhtihal muttasifat i biházibissifat i fakasarú binasb i á'lamihimal marfú'at i sughúral mutajabbirat i wa jabarú biraf'i qawáidi himal mauzú'at i kusúral mutakassirati fasalawátulláhi 'alá ashrafil mursalína wa amjadihim Muhammadin akramihim wa Ahmidihim summa salámuhu 'alaihi wa 'alaihim wa 'ala mani'tazá ilaihi wa ilaihim min khiyárihimil khiyarat i wa kirámihimil bararat i man huwa min ahlittaqwá wal maghfirati.

In the Name of God the all Merciful—all Clement. All glory be to that God who joined the chain of the *Government of the world with the* authority of human supremacy, and made the firmness of its union dependent on the strength of two ropes, *Justice* and Mercy, and then when these two were established, by these were constituted the heavens and the earth, and so long as these two remain the prosperity of all countries in their length and their breadth will remain with them, and for this purpose when the prophets were sent with these two (*viz* Justice and Mercy) and roads* were opened on the establishment of these two, the prophets arose and established that which by its existence and essence was the correction of those who had departed from the true path, and the levelling of the crooked places of the roads and the *opening up of the highways, and the* liberation of men's hearts from all terrific doubts; and at last they were able to quench the fire of folly and to settle the dust of tumult and warfare in going from great cities to the utmost limits of the earth. Then when after those prophets their successors arose *i. e.* their pure successors and faithful friends, and they all became in every respect the substitutes of their predecessors, and all things (*viz.* powers and honours) were acquired by them which their predecessors had formerly, so that they got the same rank and dignity as they; then they laboured and struggled to effect those two differing things—though one in nature—two deer mutually friendly—Justice and her sister praised *with the same praise* (Mercy). Then they broke the teeth of the oppressors by erecting those two tall standards and by exalting those two established rules they bound up the broken (bones) of the wounded. Now the blessing of God be on the chief and loftiest of all the Prophets—Muhammad—Most Bountiful—Most Worthy of Praise. Yea, let the Peace of God be on him and upon them and upon those dear to him and to them of the choice saints and eminently pious of the earth, and upon him who fears God and is pardoned!

* i. e. right courses or principles of action were defined.

In conclusion I have to tender my thanks to those who have assisted me in my long and laborious work:—

to Dr. Führer, Curator of the Lucknow Museum, for many valuable suggestions;

to Mirza Muhammad Askari, B. A., for his assistance in revising part of the work, especially the difficult and troublesome Persian preface;

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to Mr. C. Hoskins, for occasional help in the same ; and

to Munshi Newul Kishore C. I. E., for the hearty aid he has given me throughout and that moreover in a matter not within his ordinary scope as a printer and publisher, inas much as this is the first instance of a transliteration from Persian that has been executed at his office.

I subjoin a short Table that shows at a glance the powers of the English letters used in this transliteration. In this transliteration I have followed, as far as I am aware, the system authorized by the Government of India in 1870.

			Meaning	... *Sound*
a	á	Long á as in *insán* ...	... (human being)	... almond.
ا	a	Short a as in *mansab* ...	... (dignity)	... tub.
ے	í	Long í as in *dídan* ... (called *yae ma'rúf*)	... (to see)	... ravine.
ی	i	Short i as in *bin* ...	... (son)	... sin
او	ú	Long ú as in *Rúm* ... (called *wau ma'rúf*)	... (Constantinople	... fool.
ـُ	u	Short u as in *fulan* ...	... (a certain one)	... full.
ی	e	(called *yae majhúl*) ...	... as in *mushte* (a handful)	... say.
و	o	(called *wau majhúl*) ...	... as in *Anoshírwán* (King Kisra)	... note.
ی	ai	dipthong as in *bait* ...	... (house)	... nearly as in ride.
و	au	do. as in *maula*	... (king)	... cloud.

ع *Ain* is represented by a comma' above the line—with its proper vowel preceding or following it—if it has one; or alone if it is silent (*sákin*)

غ *ghain* is represented by gh i. e. a dotted g & h.

خ *khay* „ „ „ kh i. e. a dotted k & h.

ژ *zhay* the Fr. j.„ „ zh.

The other Roman letters used require no explanation save that g. always has its hard sound as in gift, and not the soft sound as in gill.

Lucknow :
Dated 31st March 1892.

WILLIAM YOUNG.

I have given a transliteration into Roman character of the Persian text. This has enormously added to the labour of the work but I hope has much enhanced its value.

Writing recently (As.Q. Rev., October 1891) Sir Monier Williams says "Important "Oriental texts have been already effectively transliterated and printed in the Latin alphabet "for the benefit and convenience of scholars who are nevertheless quite conversant with "Oriental graphic systems and have no desire that they should be superseded by any European "system." In the present instance the advantage to be derived from a correct transliteration is greater than ordinary. Very many of the Persian words are without the diacritical marks, and in many of the words used the vowels used in the vulgar pronunciation are wrong. Wherever the slightest doubt existed the standard Native dictionaries have been consulted (Ghiâsul Lughat and Muntakhâb.) Where two pronunciations are correct they have been adopted indifferently. Thus, but for printer's errors which it is impossible wholly to avoid, the transliteration should be and often will be a safer guide to the pronunciation than the Persian itself. It is certain to be a great help to students in India going up for the higher examinations in Persian, and I think I can guarantee that no aspirant for honours in Persian who thoroughly masters this book will find that his labor has been thrown away. The style of the Persian in which it is written has the usual defects of Oriental composition if judged according to Western standards. The worst blemish (and the most troublesome to a translator) is the constant tautology of the author, a tautology not of words only, but of whole sentences. This a Western reader finds very hard to forgive, but he must endeavour to remember that tastes differ in literature, as in other things. It seems to be considered a point of high excellence in Oriental composition to vary the form of the expression, though the meaning remain unchanged, and a story is told of one *very* accomplished literary man who would take some particular thing *e. g.* bread as the subject for his skill, and having asked for it once as bread, for a whole year following would never again ask for it by that name, but would employ some synonym therefor, varying the word on each fresh occasion. On the other hand Persian writers aim much at a kind of pseudo-rhythm in their prose, and are charmed by the jingle of similar sounding words. Thus if the word *istifsar* is used, the writer tries to get in *istibsar* also, and the meaning often seems to play but a secondary part compared to the equipoise of the sentence. If however the Western prejudice in favor of brevity can be a little softened down, the reader will frequently find both grace and power in the construction of these sentences. Whether, however, he do so or no, it is the fact that by scores of thousands in India and in countries adjacent thereto this book is esteemed most highly. In short, most Muhammadans who have been well educated, according to the Native standards, have read this book or at least part of it. Not only so, but many Hindus also read it. Although Persian is not the mother tongue of the Indians, yet India has produced many Persian authors *e. g.* Faizi Abul Fazl, Nasir Ali Sirhindi, Mirza Bedil who have reached the highest excellence. To this day both Delhi and Lucknow pride themselves much on the grammatical accuracy and purity of the Persian spoken by their educated classes. It is to be remembered however that in some respects the Indian pronunciation differs from the Persian. Thus the Persians often pronounce و and ی in the style called *mâruf* thus *shur* شور and *dir* دیر while the Hindustani scholar would say *shor* and *der*. So again اُن and اِین the Persians would pronounce them *an* and *in* while the Hindustani says *ân* and *în*. As this book is written in India, and primarily for Indians, I have followed the pronunciation of Hindustani-Persian scholars, except where it has both forms, and in the latter case, I have followed that in which the Persians are at one with us.

F. S.

their boundaries, and the taxes which were to be established. They all assembled, and they all seated themselves in their proper places, and those who were in the habit of standing, stood. Naushirwan delivered an oration, and gave praises to God, and applauded the former kings, and said, 'As the Almighty has been more beneficent to me than to my ancestors, and has enlarged my country, it is necessary that I should exceed them in justice. I have looked into the affairs of men, and I see a king must be helpless without a treasury. He must not expect to preserve his *subjects* from an enemy, for an enemy will come from some quarter and seize the kingdom, and oppress the people with his army; I cannot protect my country without an army nor can an army be maintained without means, and those means must be derived from the people. But if at a period of great emergency you tax your subjects, the stroke will fall heavy upon them and distress them; it is therefore necessary to take it yearly, and to lodge *it in the treasury, that*, when it may be wanted, it may be forthcoming; and that whatever annual tax should be paid into the treasury, should not be levied oppressively. My ancestors were anxious to establish it justly, but they had not the fortune, being occupied in regulating the State, nor did they arrive at this *degree* of justice. The Almighty has regulated my kingdom, and I have reached this degree of perfection; and have measured all the lands of my empire, and upon every yoke* I have fixed an equitable tax; for every yoke, one Direm and sixty-four pounds of grain; and from every tree, the prescribed quantity, and from every person who may belong to the country of my enemies and who lives in my kingdom, and whose families are protected by me, I levy a capitation tax. I have fixed a capitation tax, which I shall explain and levy upon you. I shall establish a virtuous officer in every village, and shall order him to execute this, and to divide the taxes of the village into three payments, which he is to realize in the year, every four months, that they may fall light upon the people. What do you say to this?' The people continued silent, no one gave an answer. Then Naushírwán demanded an answer, saying, that he wished to establish these *institutes* with *their consent* that it might be *just*. A man then got up from the multitude, not one of the great, and unknown to every one. He cried out, 'O king! there will always be some taxes to be paid, and it will always be so; but the man will die, and you cannot take anything from a dead man. You fixed tax upon an inhabited spot, the owner dies, and the tax is to be levied upon a barren soil, and is to be taken from his son.' Naushirwan exclaimed, 'O ignorant fool! do you know what you are saying? I shall *estimate the land annually, and wherever it is depopulated, I shall remit the taxes, and wherever* it is inhabited, I shall levy the taxes; the taxes will always be levied upon the man who has his land well cultivated.' He inquired of him what tribe he belonged to. The man answered, 'To that of the writers,' The King replied 'They must be fools'; and ordered that he should receive two hundred blows with his inkstand that he might be killed. Every one signified their displeasure to the King of the man's speech, and *acknowledged* that what he had established was proper, and just, and right. Naushirwan immediately produced the regulations, and read them to the people, and they all agreed in approving of them. He sent an officer to every city to levy the taxes, which they *sent to his treasury*. And *these* regulations continued in force till the end of the Persian Government, in the time of Omer. When Omer conquered Irak, and the people became Mooslims, he did not find any regulations more equitable or superior to these for levying the taxes, and estimating the lands. He preserved these regulations, which continue in force to this time" (A. H. 392,)

* I translate *Jofti Zumeen*, yoke. It signifies the quantity of land which requires a yoke of oxen to plough it

1879 we find IV, Vol. 49-57, a tract written for Major Malcolm in 1179 Yazdigord =1809 A. D. and among the headings thereof one is " Account of the fire temple built " by Naushhírwán The Just."* We can hardly suppose him to have built such a temple, unless he were himself an adherent of that faith.

In the 10th year of the reign of king Qubád, father of Naushírwán, a Socialist teacher, one Mazdak or Mozdek, arose and obtained a large following, king Qubád himself being one of his adherents. Mazdak's doctrines however, which included community of women as well as of property, gave great offence to many of the nobles, who deposed Qubád in consequence and set up his brother Jamasp in his place. Qubád however soon re-ascended the throne, and the sect of Mazdak continued to thrive till the death of Qubád. (Naushírwán, it is supposed, at first had in measure countenanced the dogmas, but finding that they led to anarchy he took an early opportunity to destroy the teacher and to extirpate his numerous followers. Naushírwán married a beautiful Christian lady, but his son by her became a Christian and rebelled against his father. Naushírwán's orders to his General on this occasion show that, though not bigotted against Christians, he was yet fully determined not to allow their religion to overcome the traditional religion of his country. His activity was as ceaseless as it was many sided. While on the one hand he rebuilt towns and founded schools and colleges, on the other he patronized learning and attracted Greek philosophers to his court. Hearing of the fame of Pilpay's fables, he sent a special messenger to the Indian king of the time to obtain a copy of the book. His messenger stayed long enough in India to learn the language in which the book was written, and finally brought his Pahlavi translation home to his master.

Naushírwán is said to have divided his Empire into four governments:—1. Khorasán, Seistan, Kerman. 2. Territory of the cities of Isfahán and provinces of Ghilan, Aderbijan Koom, Armenia. 3. Fars and Ahwaz. 4. Irak (which extended to the frontiers of the Roman Empire.)

With the following extract from the Taríkhí Tibrí from Mr Waring's "Tour to Sheeraz" App. (pp. 311-313) I conclude this notice of Naushírwán The Just:—

"When Naushírwán ascended the throne, he ordered, agreeably to the will of Qubád, that the lands should be measured, and the taxes be fixed; that the tax of a tenth should be abolished, and the people freed from it. He measured out the whole country, and made a register according to the lands which were peopled in Irak and Fars. He measured it into *Rusks*, to see how many pair of cattle would be required for the cultivation, and upon the quantity of land which required a pair of cattle he fixed the tax, and an additional one of sixty-four pounds of grain. As Rukbus Bin Ulee Lulma says, 'I acquaint you with those things you know not; know your own benefits the measures of things and the value of Direms † have been fixed in Irak' And whenever a tree produced fruit, upon each tree he fixed a certain rate upon its produce. He establishhd a capitation tax, both on the rich and the poor, the lowest from six to eight to twelve, twenty-four and forty-eight Direms. He did not take anything from the women. He inserted this in a register, village by village and yoke by yoke, and, in regard to the capitation tax, name by name. He sent messengers to all the principal people of Irak and Fars, whether the lords of high character, the commanders of the army, the aged, philosophers, the learned, and the astrologers, commanding their attendance; he fixed a day for their coming to the council, for the purpose of explaining

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* Other interesting MSS. would seem to be - V. Vol. 61—66 Visit of Harun-ur-Raseid to the tomb of Naushírwán the Just. VI. Vol 69—71. The assembly held by Naushírwán—his questions to Yunan and the latter's answers in admonition.

† Would that we had some one as sensible as Naushirwán who would *fix* the value of a rupee! March 1892. Value of each rupee one shilling and two pence and a fraction. In 1872 it was worth two shillings.

writers since Cyrus. In its most prosperous times (says this author) the limits of this kingdom were :—South—Persian Gulf and Indian Ocean. East & North East—Indus and Oxus-Amu or Jihorn Rivers across the Hindú Kush. North—Caspian Sea and Mt. Caucasus. West—Euphrates River from Diarbekir to Persian Gulf.

The long and terrible conflicts of the new Persian Empire with Rome shook society to its foundations, and paved the way to the rapid successes of the Muhammadans when the Khalifs once started on their proselytising crescentades. How equal, if not superior, an antagonist to Byzantium the Persian then was, may be gathered from the terms of the discreditable peace which the Emperor Justinian was glad to purchase from Naushírwán at the commencement of the latter's reign, whereby Justinian stipulated to pay the Persian thirty thousand pieces of gold. In all negotiations with the Roman, Naushírwán always assumed the tone of a superior : and the assumption seems to have been tolerated.

The mandates of this monarch, says Sir John Malcolm, (Hist. of Persia) were obeyed from the shores of the Mediterranean to those of the Indus, from the Red Sea to the Caspian, and from the Euxine to the distant banks of the Jaxartes. The war that followed the rupture of the peace made with Justinian, the reduction of all Syria by Naushírwán, the capture of Antioch and the transplanting of all its inhabitants to a city near Ctesiphon on the banks of the Tigris, the progress of the Persian to the Mediterranean, and his conquest of Iberia and Colchos are historical facts. Neverthless his success was checked by the greatest General of that age, Belisarius. In 530 Belisarius signally defeated the Persians, but in 531 was himself repulsed by them. In 541, Belisarius was sent to check Naushírwán, but was thwarted by the turbulence of his troops and could not effect any decided result. It is clear that, but for the brilliant military genius of Belisarius, the Byzantine empire would have been divided among the Vandals, Persians and Goths.

During all his long life Naushírwán preserved his pristine vigor, and at eighty years of age still led his armies against his enemies beyond the Oxus as far as Furghana, up to the Indus, Biluchistan, some provinces of India; and the finest districts of Arabia all owned Naushírwán's sway. The name of this king, from his own time onward to this day, has ever been held as a synonym for justice. Naushírwán's special title was "The Just" (ádil) and the Prophet Muhammad thanked God that he was born in so just a king's reign.

The story quoted below from the Tarikhi Tibrí would not necessarily strike an Oriental as proving Naushírwán to have been unjust. Captious opposition to the will of the Monarch would seem a sin, and if the penalty, death, seems utterly disproportioned to the offence and the sentence inhuman, we must remember that while, on the one hand, human life has ever been of small account comparatively in the East, on the other the king there is the mainspring of all Government, and readily learns to consider the interest of an individual as dust in the balance compared with the general weal. Naushírwán is nowhere belauded as remarkable for clemency, on the contrary, tradition records that his father king Qubád on one occasion admonished him against a proneness to entertain a too severe judgment on men's conduct generally. The story however as to the offender's punishment may well be untrue.

In religion Naushírwán was probably a Zoroastrian, or fire-worshipper. That religion had very early been introduced into Persia. By some it has been supposed that the Median monarchs first introduced it and entrusted its care to the Magi, a Median tribe.

In the catalogue of the Persian MSS in the British Museum by C. Rieu. Ph. D

In 521 B. C. Darius the Achaemenian, the Persian, was made king and, in spite of overwhelming difficulties, his energy brought him to that pinnacle of power that induced him to conceive the idea of attacking Greece. But despite his overwhelming numbers the "Great King" was defeated by the Athenians and Plataeans in 490 B. C. Five years later Darius died, but his plans and his preparations were continued by his successor Xerxes, who after a foretaste of the quality of the foe at Thermopylae and Artemisium, met the Greeks in September 480 B. C. at Salamis, and again at Plataea, and was utterly routed by that nation of heroes. Well might the Greek watchword at Salamis be "All is at stake." It has often been said that in those decisive fights the Greeks the "promachoi" of civilisation changed the whole future of their race and of their kindred Aryan colonists in Europe. But for them the iron despotism of the Eastern monarch might probably have spread over the whole known world. This was the last great effort however for centuries, and when the curtain again is uprolled we find Alexander the Great and his Macedonians returning on the Persian's head the vial of horrors he had formerly emptied on Greece. After a career of brilliant glory compressed into about ten short years, Alexander the Great (334-323 B. C.) conquered the vast Persian empire, ruled it, and died. He was followed by his General Seleucus Nicator, and others, who divided his vast empire into different kingdoms.

It would be out of place here to trace the various changes that happened. In 65 B. C, Syria was a Roman province. Meanwhile a fresh Asiatic power had gathered, for the Parthian empire now had arisen. The name of the first prince was Arsaces and from him all the princes of Parthia were called Arsacidae (Prinsep, vol. 2, p. 301.) In 226 A. D. came the dissolution of the Parthian empire and the foundation of the new Persian monarchy. Artaxerxes, or Ardeshir Bábégán bin Sásán, king of Persia, now possessed himself of the empire and founded the long line of Sasanián Princes to which king Naushirwán belonged. War with Rome begins and continues intermittently for centuries.

Modern Irán or Persia does not include the whole Iranian uplands, or all Iranian peoples, but does include many Non-Iranian peoples. The words Iran and Fars are often to be met in the following pages, and it may be as well to endeavour to acquire some precise idea as to their respective significations. Persis, or Persia, originally and strictly signified a country bounded on the North by Media, on the North-West by Susiáná, and which of old had its capital at Persepolis or *Istakhr*. The ancient name was Pirs, now Pársá or Fáris. The Achaemenian and Sásánian dynasties sprang from this land, so all their subjects began to be called Persians, and Persis was used for the whole of the Sasanian lands. (Ammianus XXIII, 6-1.) Iran was originally of much wider signification than Persia, and the whole upland country from Kurdistan, to Afghanistan may be called the Iranian upland. The inhabitants and certain tribes in adjacent lands (and their near kinsmen in India) all had the name of Aryans. (Aríya, Airíya of the Avesta: Sk. Arya.) King Darius calls himself a Persian, son of a Persian, and an Aryan, son of an Aryan. Herodotus speaks of the Medes as *Arioi*. Ardashir, 1st Sasanian king, calls himself King of the Kings of Iran. His son Sapor says. "King of the Kings of Iran and of not Iran." This could not have referred merely to the race of the inhabitants, the subjects of each king, for Ardashír had Babylonian and other Semitic provinces. The expression therefore (says the writer in the Encl. Brit. Art. Persia) must be geographical and not ethnographical only. Isfahán was formerly the capital of Iran (Vide Encl. Brit. Art. Persia.) Another writer says :—"Fars or Persia was a division of the empire of Iran, which includes all the provinces to the East of the Tigris :— Assyria Proper, Media, Parthia, Persia, Hyrcania or Mazindiran. The whole of this country has probably been called Pars or Persia in the *Bible*, and by Greek and Roman

of the Sasanian dynasty by the rising power of the Mahommedans (636—651 A. D.) Jalal-ud-din in his preface quotes the final sentences of the preface of his Arab predecessor, and we learn from them that the original collection of Sayings of King Kisra, or Naushirván the Just, was written in the Pahlavi dialect of Persian, the dialect that for long was so complicated a riddle to scholars.

The origin of this book then dates back from the time of the great king of Iran, King Kisra *Abulkhair* Anoshírván (or Naushírwán) bin-i-Qubad bin-i-Firoz, the twenty-first king * of the Sasanian dynasty, the date of *whose accession is given in Prinsep's Tables as* A. D 531. Khosru, Kesri (*should be Kisra*) Naushírwán or Chosroes who was succeeded in 579 by Hormuzae IV. Naushirwán thus reigned for a period of nearly fifty years. He was by far the most celebrated monarch of his time, is one of the three greatest monarchs that ever ruled in Persia—the others being Darius the Achaemenian. 521—485 B. C. and Abbas the Great the Safavid.

One is occasionally prone to forget in this nineteenth century how great the influence of Persia has been on the general history of mankind. Yet culture would be indeed one-sided that omitted to take at least as much account of Eastern as of Greek and Roman antiquity, and so, Mr. Matthew Arnold lays down as undisputed that intelligent criticism "regards Europe as being *for intellectual and spiritual purposes*" *one great confederation bound to a joint* action and working to a common result, and whose *members* have *for* their *common* outfit a knowledge of Greek, Roman and *Eastern* antiquity and of one another.

The mythical period of Persian History begins with the Peshdadian dynasty, of which the first king is called Kaiumars, who is alleged by some authors to have been Noah, by others Adam. Among the names of the kings of this dynasty are the celebrated ones of Hoshang, Jamshid, Faridun and Afrasiab. It was probably not less than two thousand years before Christ that the Medes descending from their Eastern highlands first began to foray on the dwellers at the plains at their feet. Berosus, the Babylonian who flourished 268 B. C., informs us that it was then that the Medes conquered Babylonia. The first great Iranian Empire however was the Median Empire of Ecbatana (Hamadan.)

The second Persian dynasty was called the Kaianian (Kai = mighty, beginning with Kai-qubad, followed by that Kai Kaús whose General was the famous Rustam; and then by Kai Khusru, Cyrus the Great.

To revert to the short-lived Median Empire—In 607 B. C. Cyaxares had destroyed Nineveh, and on 28th May 585 B. C. happened that great battle between him and the Lydians which is the oldest human event for which the date and day of the month can be asserted with certainty, inasmuch as on that date there was a total eclipse of the sun visible in the part of Asia Minor.

B. C. 550 is given as the date of the absorption of the Median power into the Persian Empire under Cyrus the Achaemenian who overthrew Astyages the Median and took Ecbatana. Cyrus took Babylon, the true capital of Asia, in 539 B. C., and next year permitted the Jewish exiles in Babylon to return home. Cyrus died in 529 B. C.

* I have drawn the materials for this epitome of early Persian History and Geography chiefly from the Encyclopaedia Britannica, Art. Persia and from Sir John Malcolm's *History of Persia*.

PREFACE.

The book which I now venture to lay before the public had its origin some years ago in a desire on my part to qualify myself more thoroughly for the duties of the high office which I then filled—*viz.* that of sole Judge of the highest court of the Province of Oudh—by a careful study of some difficult Persian author. Questions involving the opulence or ruin of great families, the honor and the life of individuals frequently came before me for decision in the last resort and it constantly occurred that I found my ability to decide such points to be dependent upon my familiarity with native idioms, my comprehension of the subtle differences and shades of meaning indicated by the use of one word in preference to another, an especially on my ability to understand Persian—the foundation of the Court language pr lent in India and itself the language in which many legal documents, wills, bonds, the basis of suits are written. The learned Committee of the Privy Council—the sole Appeal from the decrees of the Court over which I presided—could rarely hope among its members eminent Oriental scholars, and it would naturally be disposed *prima facie* on the opinions of the Courts in India on points concerning which th were in a more favorable position for judging than itself.

These considerations re-inforced my resolution above mentioned, and when two of my Lucknow acquaintances, Munshi Ghazanfar Ali Khan and Munshi Afzal Ali Khan, proposed t read with me the Tauqi'at-i-Kisra or Replies of King Kisra, or Chosroes Ist, I gladly accepte their obliging offer. These two gentlemen, who are men of position in Lucknow and hold offic there as Municipal Commissioners, are the sons of a distinguished literary celebrity, Tadbir-ud daulah Syad Muzaffar Ali, who was the author of many works during the reign of the last Kin of Oudh, and who wrote under the literary pseudonym of "Asir." My acquaintance with thes gentlemen has given me much pleasure and I have been as much struck by their shrew intelligence as pleased with their courtesy.

To Munshi Ghazanfar Ali Khan my thanks are in especial due, as he has read every lin in this book with me and discussed its meaning in the fullest way possible. Though entirel unacquainted with English he is eminent in this city as a Persian scholar and as a poet, an his knowledge of Arabic is admittedly great. Of course my difficulties have been enhanced b Munshi Ghazanfar Ali's ignorance of English, but in any case the difficulty of my task mu have been very great and, indeed, after seeing the deliberation and even doubt with whic Oriental scholars themselves pronounce on the meaning of many of the obscurer passage I venture to think that there are few Englishmen in India who could, unaided, translate th most difficult book into English, accurately. As it is, I can hardly expect to have succeed in escaping from all the pitfalls open for an unwary translator, and indeed have at times f a lively sympathy with my predecessor Muhammad Jalal-ud-din Tabá Tabáiyi Zauwari t original translator into Persian from Arabic of the Tauqiat (some 247 years ago) who, aft an amusingly humble piece of self-deprecation and a pious aspiration for divine aid, neverth less owns that he shivers to think of the blunders he may make and the disgrace consequ thereupon, and frankly says that he doesn't perceive how any translator can ever f differently. After this he attacks, pretty severely, the Arabic translator (who was one of t most eminent literary men of his time) but who in Jalal-ud-din's opinion made the Kin Replies much too concise. When the translation into Arabic was made we are not told, a I have been unable to ascertain, but it probably must have been some time after the overthr

بسم الله الرحمن الرحيم

الحمد لله الذي ربط سلسلة نظام العالم بسياسة رياسة الإنسان وناط قوى رباطه
بوثاقة عروتي العدل والإحسان حتى قامتا قامت بهما السموات والأرض وما دامتا دامت
بهما عمارة الأقاليم طولها والعرض ولذا لما أرسل بهما الرسل وأسبل بإقامتهما السبل قاموا
وأقاموا بقيامه وقوامه تقويم الأنفس العادلة وتعديل الآفاق المائلة وتخليص المنهج و
تخليص المهج من كل غائلة هائلة إلى أن بلغوا بإطفاء وهج الموج وتسكين رهج الهرج الغاية
القصوى في المناضلة عن المدن الفاضلة ثم لما خلف من بعدهم خلفاء هم خلفاء الصفا
وألفاء الوفاء وناب كل في كل باب منابهم وأصيبوا بما أصابهم حتى وصلوا منصبهم و
نصابهم همّوا واهتمّوا بضمّ هذين المتنائيين المتباينين والشاردين الآبيين النصفة
وأختها المتصفة بهذه الصفة فكسروا بنصب أعلامهما المرفوعة ثغور المتجبرة وجبروا
برفع قواعدهما الموضوعة كسور المتكسرة فصلوات الله على أشرف المرسلين وأمجدهم
محمد أكرمهم وأحمدهم ثم سلامه عليه وعليهم وعلى من اعتزى إليه وإليهم
من خيارهم الخيرة وكرامهم البررة من هو من أهل التقوى والمغفرة —

دیباچہ